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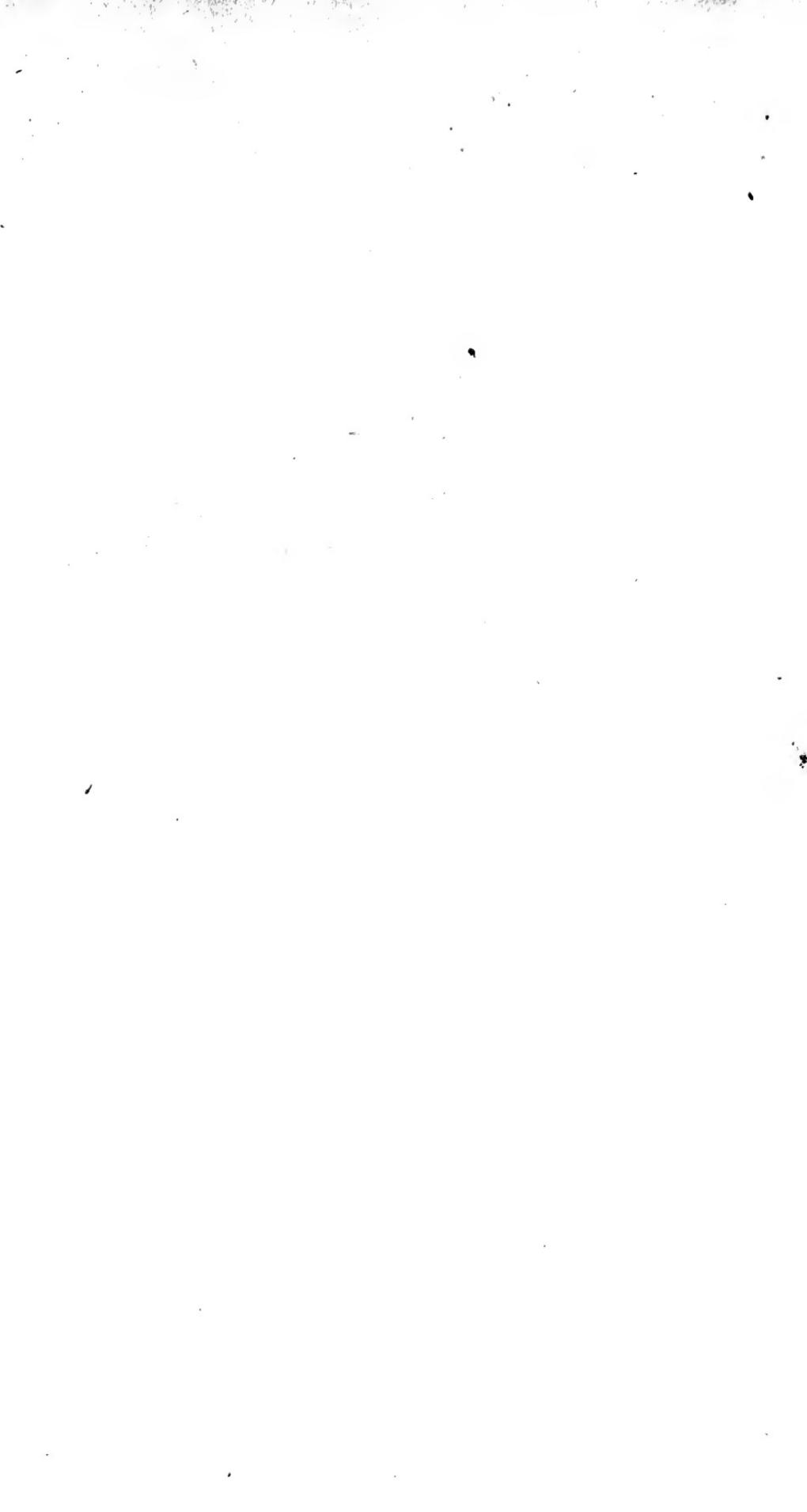
Letter

No.

March 15th 1855



H
G.G.



by Bishop Hoadly then
Bishop of Winchester in ye
year 1735.

Given me by the Lady
Wager ye²⁹ of July, 1735
Goldsborough Green

A PLAIN
A C C O U N T
O F T H E
N A T U R E *and* E N D
O F T H E
S A C R A M E N T
O F T H E
Lord's-Supper.

I N W H I C H
All the Texts in the New Testament, relating to it, are produced and explained : and the Whole Doctrine about it, drawn from Them alone.

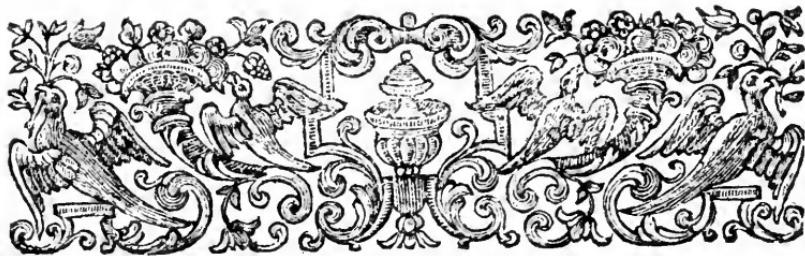
By Richd. Headly

To which are added,
F O R M S o f P R A Y E R.

The S E C O N D E D I T I O N.

L O N D O N :

Printed for JAMES, JOHN, and PAUL KNAPTON,
at the *Crown* in *Ludgate-Street.* M DCC XXXV.



THE P R E F A C E.

N the following *Treatise*, I have endeavoured to establish and explain the true *Nature*, *End*, and *Effect*, of the *Sacrament* of the *Lord's-Supper*. The *Substance* of it is What I preached, many Years ago, in several *Sermons*, when I had the Care of a *Parish* in *London*.

In that *Relation*, I thought it my Duty always to have a View to the particular Demands of Those I was to instruct. Especially, I esteemed my self obliged to have a very peculiar Regard to the *Wants* of Some of the Best and most sincere *Christians*; whom I found often in danger of great Errors, or great Superstition; and too commonly disturbed and perplexed by such Fears and Terrors, as indeed made their Desire of being truly Religious, the Burthen and Misery, instead of the Delight, of their Lives.

As therefore, for the sake of *One Sort of Christians*, I never ceased to inculcate the Necessity of Universal Obedience to the Will of God; that there might be no hope left to Them of Acceptance, without This: So, for the Defense and Support of Others, in their sincere Endeavors to please God, against all those uneasy impressions of *Superstition*, which They had a right to be freed from, I made it my care to state and explain the Commands peculiar to *Christianity*, from the first Declarations of *Christ* himself, and his *Apostles*, in such a Manner, as that They might appear to Honest Minds to have as little Tendency to create Distress and Uneasiness, as They were designed, in their first Simplicity, to have. Amongst these, I found that, in no one instance of *Christian Duty*, there was more need of Assistance, than in this of their *Attendance* upon the *Lord's-Supper*; which had been rendered very Uneasy to Them by the *Notions* They had, by some means or other, embraced about it.

What I then preached, not without some Success, I now publish with the same honest Design of instructing Those who want Instruction; and have no better at hand. I have thrown the Whole into a new Form; and made several Additions to what I first preached, in order to a more clear understanding of this Subject: and this, in such a manner,

a manner, that All who are concerned may, I hope, be led into the right way of judging about it. To this I have endeavored to guide Them by directing and confining their *Attention* to all that is said about this Duty by Those, who alone had any *Authority* to declare the *Nature* of it: neither on one hand diminishing, nor on the other augmenting, what is declared by Them to belong to it.

It ought certainly to be far from the Thoughts of Every Christian, to lessen any *Privileges*, or undervalue any *Promises*, annexed by *Christ* to any Duty or Institution of his Religion. It is an inexcusable Fault wilfully to attempt it: and an inexcusable Carelessness to do it for want of Due Consideration. It is indeed, a Fault, to which No Christian can have the least Temptation: All such *Privileges* and *Promises* being of equal Comfort, and of Equal Importance, to All; and the Nature of them such, as that no One can be so much his own Enemy, as not to be willing to find the Truth and Certainty of Them, if He can.

But this, I think, may with truth be said, that an Error of this sort, (should it be supposed) does not *really hurt* any *Christian*; nor alter the Effect of the Duty at all. GOD will certainly perform what He has *promised* to Every One who partakes of the *Lord's-Supper* worthily, notwithstanding that One Man

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Man may think He has promised less, than Another thinks He has. But on the other hand, to magnify the Meaning of *figurative Expressions* into *Certain Benefits* never spoken of *plainly* in other places; so as to annex to this *One Duty* such *Blessings* and *Privileges* as belong only to the whole System of *Christian Practice*, is an Error (supposing it one) of quite another Nature. It seems to me to pervert the Design of the Gospel; as it leads Men to make Themselves easy in the Performance of *This*, as distinct from *Those Duties*, upon which our *Acquittance* at the Day of *Judgment* is constantly and uniformly put. It is apt to make Them expect what GOD has never promised: and, not resting here, it tends to make Them negligent of those Great Matters of the *Gospel*, without which He has declared None to be entitled to the *Promises* and *Privileges* of it.

If therefore, the Manner, in which I have chosen to treat this subject, should appear to some to stand in need of any Apology; This is the only One I can perswade My self to make, That I have no Authority to add to the Words of *Christ*, and his *Apostles*, upon this Subject; nor to put any Meaning or Interpretation upon Those Words, but what is agreeable to the *Common Rules of speaking* in like Cases, and to the declared

declared Design of the *Institution* itself: Nay, That it would be, in *Me*, a *sinful Presumption* to amuse Christians with greater and higher Expectations, than They, who alone can be depended on, as far as I can judge, have given them any reason to entertain. If I have arrived at the full Meaning of what Our *Lord*, and his *Apostles*, have taught about it; I have what alone I ought to aim at: and it will be of little importance, from how many and how great Men I differ. This I can say with Truth, that, whenever I differ from Them, I do it with a great Concern on my own part, and a great Respect towards Them: so far from being inclined to it, or pleased with it, that it would have been a *Pleasure* to Me not to have found a necessity for doing it; and will now be a Satisfaction to Me to be set right in any Point, small or great, in which I may have judged amiss.

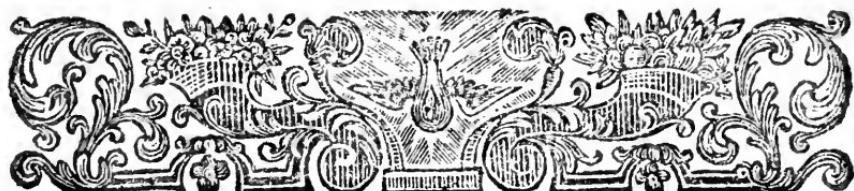
But, how different soever from Mine, the Opinions of Any may be; through the strength of a long Prepossession, or of a Superior Judgment: yet certainly, All who (in the *Apostle's* phrase) *love our Lord Jesus Christ in sincerity*; (or, as the word is, *in Incorruption*;) and who desire to be no wiser about *his* appointments, than *He* himself was; and are content to expect no more from *his* Institution, than *He* himself put into it; will join with Me at least in the one only Method
of

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of Examining into the Nature and Extent of it. And all such persons will be candid in judging *Another*, even supposing Him in an Error: when it is so plain in this Case, that Nothing could lead him into it but a sincere Desire that the *Doctrine of Christ* alone should prevail, in a Matter, which must depend upon *His Will*, as far as He has declared it; and can depend upon Nothing else.

In a word, I have here endeavored to represent One of our Lord's *Institutions*, in its original *Simplicity*. And if what I have done shall prove at all successfull in removing any *Error*, or *Superstition*, from this part of *Christianity*; I shall esteem my Pains well bestowed. The best *Preservative* against the chief attempts of *Unbelievers*, I am perswaded, is to shew the *Religion of Christ* to the World, as He left it: and the greatest service to *Christianity*, is to remove from it whatever hinders it from being seen as it really is in itself. Nor can I think any Time more truly *seasonable* to guard against *Superstition* of any sort, than when *Infidelity* is making it's Efforts: Which is ever seen to draw its main Strength from the Extravagancies and Weaknesses of *Christians*; and not from the Declarations of *Christ*, or his *Apostles*.

A P L A I N.



A

PLAIN ACCOUNT
O F T H E
NATURE and END of the
SACRAMENT of the
LORD's SUPPER, &c.



 Y present Design is to give as good Instructions as I can, to honest and well-disposed Christians, for the right Performance of that Duty, which is now generally called, *Receiving the Sacrament*: but, in the most antient phrase, was called *partaking of the Lord's Supper*. And, as what I am now writing is intended for Those who have a sincere Desire of knowing what is their Duty,

B in

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in this Case, in order to practise it in a Manner suitable to the original Design of it; and a Will to exercise, with all due Seriousness, their *Right* of judging for Themselves in This and all other Duties of *Religion* in which They are concerned: I shall endeavor to lay down what I have to say, in so plain and intelligible a Manner, that Every Christian, capable of thinking at all upon this Subject, may be able immediately to see whether It conveys to Him the true Notions of this *Duty*, left us by *Christ* and his *Apostles*, or not; and so either receive it, or reject it, as He shall find Cause.

PROPOSITIONS.

I. The Partaking of the *Lord's Supper* is not a Duty of itself; or a Duty apparent to Us from the Nature of things: but a Duty made such to *Christians*, by the positive Institution of *Jesus Christ*.

My Meaning is not, That this particular Duty was instituted by *Christ*, without any previous *Reason* inducing Him to do it; but
that

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that without, or before, his positive Institution, No Reason could appear, to oblige *Christians* to this particular Rite; and that there cannot Now be Any obligation upon Us, to the conscientious Observation of it, but from *His Will*, and *His Institution*.

II. All *Positive Duties*, or Duties made such by *Institution* alone, depend entirely upon the Will and Declaration of the Person who institutes or ordains them, with respect to the Real *Design* and *End* of them; and consequently, to the due *Manner* of performing them.

For, there being no other Foundation for them, with regard to *Us*, but the Will of the *Institutors*; this *Will* must of necessity be our Sole *Direction*, both as to our understanding their true Intent, and practising them accordingly: because We can have no other Direction in this sort of Duties, unless We will have recourse to *Mere Invention*; which makes Them *Our Own Institutions*, and not the *Institutions of Those* who first appointed them.

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III. It is plain, therefore, that the *Nature*, the *Design*, and the Due *Manner* of partaking, of the *Lord's Supper*, must of necessity depend upon what *Jesus Christ*, who instituted it, hath declared about it.

This follows from the *two* foregoing *Propositions*. This Duty is made such by *Christ's Institution* only: *that is*, It is a *Positive Duty*, to which we are obliged by *his Will* alone. All Duties of this sort cannot be known but from the Will of Those who appoint them. And therefore, as *He* appointed this Duty; *His Will* alone is to Direct Us in the Knowledge and Practice of it.

IV. It cannot be doubted that He himself sufficiently declared, to his first and immediate Followers, the whole of what He designed should be understood by it, or implied in it.

For, this being a *positive Institution*, depending entirely upon *his Will*; and not designed to contain any thing in it, but what He himself should please to affix to it; it

must follow that He declared his mind about it, fully and plainly: because otherwise, He must be supposed to institute a Duty, of which no one could have any notion without his Institution; and at the same time not to instruct his Followers sufficiently what that Duty was to be.

V. It is of small Importance, therefore, to *Christians*, to know what the many Writers upon this Subject, since the time of the *Evangelists* and *Apostles*, have affirmed. Much less can it be the Duty of *Christians* to be guided by what Any Persons, by their own Authority, or from their own Imaginations, may teach concerning this Duty.

The reason is plain: Because, in the matter of an *Instituted Duty*, (or, a Duty made so by the positive Will of any person,) no one can be a Judge, but the *Institutor* himself, of what He designed should be contained in it; and because, supposing Him not to have spoken his mind plainly about it, it is impossible that any other person, (to whom the *Institutor* himself never reveled his design)

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should make up that defect. All that is added therefore, to Christ's Institution, as a necessary part of it, ought to be esteemed only as the *Invention* of Those who add it: and the more there is added; (let it be done with never so much Solemnity, and never so great pretences to Authority;) the less there is remaining of the Simplicity of the *Institution*, as *Christ* himself left it.

I am the more solicitous to observe this, and to impress it upon the minds of *Christians*, because it is the only thing that can either prevent, or cure, the mistakes and uneasinesses of Many sincere *Christians*, upon this Subject: it being very certain, that they are owing to the Accounts given of this Religious Duty, in many Books of Devotion; and not to the *Original Account* of it, laid down in the *New Testament*; and therefore, that nothing can remedy this Evil for the future, but persuading *Christians* to have recourse to *Jesus Christ*, and to Those to whom He himself declared what his Design was in this *Institution*.

VI. The *Passages* in the *New Testament*, which relate to this Duty, and
They

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They alone, are the Original Accounts of the *Nature* and *End* of this *Institution*; and the only Authentic Declarations, upon which We of later ages can safely depend: being written by the Immediate Followers of our Lord; Those who were Witnesses Themselves to the *Institution*; or were instructed in it, either by Those who were so, or by *Christ* himself; and consent in delivering down one and the same Account of this Religious Duty.

Whatever was truly necessary at first, towards a right Understanding of this *Institution*, was without doubt contained in the first and earliest Accounts of it. Otherwise, It must be said that the *very first* Christians, who were called upon to perform this Duty, and who actually did perform it very frequently, were not fully instructed by the *Apostles* in it. Whatever is necessary for Us of *later* ages to know of this Duty, must be contained in the *Earliest Accounts* of It, transmitted to Us; Otherwise, it must be supposed that Those who could best inform Us of the full Intent and End of It,

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were not permitted or enabled by Almighty God to do it ; and that *their Account of the Institution*, delivered down to Us, is Imperfect, who alone had it in their power to convey it to Us in the fullest and most perfect Manner. But these things cannot be conceived. The Writers of the *New Testament* being the Earliest of All upon this *Subject*, and the most certainly acquainted with it ; (whether They be considered as *Witnesses* to the *Institution* itself, or instructed by Those who were so ; or, as afterwards receiving what They taught from *Christ* himself;) must be the *Best*, or rather the *Only* Writers for us to depend upon. *Others* who followed, whether *sooner* or *later*, have no pretences to the same regard from Us. A *very few* Years make a great alteration in Mens Notions, and Language, about such Points of Religion. And the distance of *Many* Years makes a still greater Alteration ; whilst Men of Various Opinions, and Strong Imaginations, are continually going on to comment and enlarge upon such Subjects. The *New Testament* therefore, in this Case, is a lone to be depended on : from which We ought, with the greatest care and honesty,

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nesty, to take all our Notions of this Duty.

VII. The Writers of the *New Testament* give an Account of the *Institution* of the *Lord's Supper*, in the following *Passages*; which, therefore, are *principally* to be regarded: *Viz.* St. *Matthew*, chap. xxvi. v. 26, &c. St. *Mark*, chap. xiv. v. 22, &c. St. *Luke*, chap. xxii. v. 19, &c. And St. *Paul*, *1 Cor.* chap. xi. v. 23, &c.

St. Matth. xxvi. 26. *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, Eat; This is my body.*

27. *And he took the Cup, and gave thanks, and gave it to Them, saying, Drink ye all of it:*

28. *For this is my Bloud of the New Testament, which is shed for many, for the remission of sins.*

St. Mark xiv. 22. *And as They did eat, Jesus took Bread, and blessed, and brake it, and gave to Them, and said, Take, Eat; This is my Body.*

23. *And*

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23. And He took the Cup, and when He had given thanks, He gave it to them: and they all drank of it.

24. And He said unto them, This is my Bloud of the New Testament, which is shed for many.

St. Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you: This do in remembrance of me.

20. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my bloud, which is shed for you.

St. Paul, upon occasion of the Indecent and Uncchristian Behavior of Some amongst the Corinthians, at the time of their meeting together to partake of the Lord's Supper, lays before them, as the most effectual Cure of their Disorders, the following Account of the Original Institution of this Holy Rite.

1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you; That the Lord Jesus, the same night, in which He was betrayed, took bread:

24. And when He had given thanks, He brake it, and said, Take, Eat; This is my Body, which is broken for you: This do in remembrance of me.

25. After

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25. After the same manner also, He took the Cup, when He had supped, saying, This Cup is the New Testament in my bloud: This do ye, as oft as ye drink it, in remembrance of me.

After this the Apostle adds, as his own Observation drawn from the Institution it self,

Ver. 26. For as often as Ye eat this Bread, and drink this Cup, Ye do shew the Lord's death till He come.

A few Remarks upon the Expressions made use of in these Passages, will be useful; in order to lead Us to their true Meaning, and to a Right Understanding of the Duty appointed in them.

1. In the Words of St. Matthew, here cited, in which it is said of our Lord -- *He took Bread, and blessed it*, the word *it*, (which perhaps may have been the occasion of some groundless notions,) is added by our Translators, without any thing in the Original to answer to it, or to require it: for which They themselves thought They had so little reason, that They did not add it to St. Mark, xiv. 22. though the very same Greek word is used by *Him*. If, instead of this, They had added the Word *G O D*; the Meaning

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Meaning of the *Evangelist* would have been truly expressed thus, *Jesus having taken Bread, and having blessed GOD, brake it, &c.* That this is the one *natural Sense* of the Word [*εὐλογήσας*] in this place, is plain from the *Word* used by St. *Luke* and St. *Paul*, in their accounts of this *Institution*. They *both*, after speaking of our *Saviour's* having taken *Bread* into his *Hands*, add, *εὐχαριστήσας, having given thanks* [viz. to *GOD*] *He brake it, &c.* And all the *Four* now cited speak of the same *Action* of Our *Lord*, after the taking of the *Bread*. Since therefore, the *Word* which St. *Paul* and St. *Luke* use *can* signify nothing but *having given thanks* to *GOD*: and the *Word* used by St. *Matthew* and St. *Mark* naturally and easily signifies the same: and since *both* the words [*εὐλογήσας* and *εὐχαριστήσας*] are applied and designed to signify one and the same particular *Action* of Our *Saviour*; it follows, that the *word* used by St. *Matthew* and St. *Mark*, must signify *having blessed GOD*, in the *Sense* of *giving thanks* and *praise* to Him; and not *having blessed* the *Bread*, in any other *Sense*, but that of speaking over it words of *Praise* and *Thanksgiving* to *GOD*.

Nay,

Nay, St *Matthew* and St. *Mark* themselves direct Us thus to interpret their own word, relating to the *Bread*, by their using the word [*εὐχαριστῶς*, i. e. *having given thanks*] when They speak of the *Cup*; the very same word which St. *Luke* and St. *Paul* use of the *Bread*. For no one, I suppose, will say that *Blessing* the *Bread*, in any Sense different from what I have now laid down, was any more needful, or agreeable to our Saviour's Design; than doing the same to the *Cup*, which contained what He calls his *Bloud*: or that any thing was to be conveyed to the *one*, which was not to the *other*. If therefore, this same Action of *blessing*, in speaking of the *Cup*, is expressed, in St. *Matthew* and St. *Mark*, by a word which can signify nothing but *giving praise and thanks*; this is an Argument that nothing more than this was implied in the word *Blessing*, used of the *Bread*, by the same *Writers*. And indeed, so many *Manuscripts* of good Note, read this very word [*εὐχαριστῶς*] in this passage of St. *Matthew*, concerning the *Bread*, instead of [*εὐλογῆς*,] that this latter word may well be thought to have been transplanted hither from St *Mark*, by some of the *Transcribers*.

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2. We cannot but observe the Different Expressions, made use of by these Different Writers, in this short Account of the Words spoken by our Lord Himself, in the very *Institution* of this Rite.

Take, Eat, This is my Body, is all that St. Matthew and St. Mark relate, as said by our Lord, concerning the *Bread*. St. Paul and St. Luke are larger, *This is My Body which is given, (broken) for you*: and both add, *This do in remembrance of Me*. In the Account of the Cup, Christ is represented by St. Mark as saying, *This is my Bloud, of the New Testament, which is shed for Many*: St. Matthew adds, *for the remission of Sins*. St. Luke expresses it, *This Cup is the New Testament in my Bloud, which is shed for You*. St. Paul says the same; and adds, as our Saviour's own words, *This do ye, as oft as ye drink it, in remembrance of Me*. From this Different Manner of Expression it is evident that the *Apostles* and *Evangelists*, even in giving an Account of an *Institution*, which depended entirely upon our Lord's own Declarations, and was to be a standing Rite in the Christian Church, were not superstitiously scrupulous in numbering his Words; nay, nor solicitous to relate the
very

very Words, and those only, which He made use of. Some record fewer Words, and some more: and all plainly think it sufficient to represent exactly the *Intent* of the Whole.

It was enough to record these Words concerning the Bread, *Take, Eat, This is my Body*; at a time, when all Christians could not but know, from the Mouths of the Apostles themselves, that this Rite was to be continued in the Church, as a Memorial of Christ. But St. Luke's and St. Paul's addition of these Other Words, as spoken by our *Saviour* upon the same occasion, *This do in remembrance of me*; which Words St. Paul adds also to the *Institution* of the *Cup*: This I say, is of great use, to put that matter out of all doubt, in later ages. For, if This was appointed to be done in *remembrance* of Christ, *after his Death*, or, *after his Body* should be broken, and his *Bloud* shed; it follows that the *Institution* was designed and ordained equally for all Ages of the Church, and for all *Christians* in every *Age*. If to this We add the Practice of the *Corinthian Christians*, who plainly thought Themselves obliged to meet for this purpose; and St. Paul's Instructions already

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ready cited, with relation to the Original
Institution and Design of such *Meetings*, the
Truth of this will be still more confirmed.
For, in these, He is so far from permitting
Them to lay aside their Attendance upon
the *Lord's Supper*; that He urges the Au-
thority and End of the *Institution* itself, as
an argument for their attending upon it in
such manner as to answer that End; and
indeed strongly in words asserts our obliga-
tion to *shew the Death of Christ*, in this
particular way, *till his coming again to*
Judgment.

Again, with regard to the Cup; *Two* of
These Writers report the Words to have been,
This is my Bloud of the New Testament, or
rather, *Covenant*. The *other Two* say, *This*
Cup is the New Covenant in my Bloud. Which
of the two was the very Expression, is of
little importance: since They both (as will
appear by and by) tend to the same End;
and design the same thing. And in the mean
while, these inconsiderable Differences in Ex-
pression will furnish Us with an argument
that the *Apostles* and *First Writers* did not
understand the Words of the Institution to
relate to Christ's *Body* and *Bloud* in a literal
Sense. For,

3. This is particularly to be observed That the whole Tenor and Form of this *Institution*, is in the *Figurative Way* of Speaking: and that All Expressions in it of the same sort, ought to be understood in the same manner. For instance, The *Cup*, in the Words recorded by St. *Luke* and St. *Paul*, is allowed not to signify the *Cup*, but the *Wine* in the *Cup*. This *Wine* is allowed by All, not to be itself the *New Covenant*; nor to be changed (or transubstantiated) into the *New Covenant*; but only to be the *Memorial* of the *New Covenant*. If therefore, the *Cup*, in the words of the *Institution*, be not the *Cup*; but the *Wine* in it: If the *Wine* in it be not itself the *New Covenant*; tho' declared to be so as expressly as the *Bread* is declared to be Christ's Body, or the *Wine* his *Bloud*: it follows, by all the rules of Interpretation, agreeably to the Way of speaking throughout the Whole, that the *Bread* and *Wine* are not the Natural *Body* and *Bloud* of Christ, but the *Memorials* of his *Body* and *Bloud*. To say the contrary, is to affirm that the same manner of Expression, in the same short Institution of a Religious Rite, in one part of it must be interpreted *figuratively*, merely to avoid Absurdities; and in another part of

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it, must be interpreted *literally*, notwithstanding the greatest heap of the same sort of Absurdities.

The truth is, These *figurative* Expressions are not only what were then agreeable to the Expressions used amongst the *Jews*; but what have been, and are still, common to all Countries, and all Languages: and used without scruple by all Speakers, in Every Case, in which the plain Absurdity of a *literal* sense is supposed to make it impossible for the Hearers to understand them literally. No Christian in the world, Learned or Unlearned, ever thought that Our *Saviour* was a *Vine*, or a *Door*; tho' he expressly affirms Himself to be Both. [Jo. xv. 1. X. 7.] Nor could the Expressions now before Us ever have come to stand in need of This, or any other, Explication amongst *Common Readers*; had not the *Teachers* in the Church of *Rome* endeavoured to throw a Cloud of Darkness over them. This made me think it not amiss to put a plain and easy Argument into the Mouth of every Christian of common sense, taken from the *Institution* itself; viz. That as what is said about the *Cup* is acknowledged to be *figurative*; so what is said of the *Bread* and *Wine*,

Wine, in the same Institution, must also be allowed to be so, by the same Rule of Interpretation: and that therefore, as the *Cup* containing the *Wine*, is a *Memorial* only of the *New Covenant* in Christ's *Bloud*, and not the *New Covenant* itself; so the *Bread* is the *Memorial* only of his *Body*, and the *Wine* the *Memorial* only of his *Bloud*, and not his *Natural Body* and *Bloud*. To remove all absurd and Superstitious Notions from this plain Institution, is the first *Step* towards a Due Attendance upon it, in its original Simplicity.

4. From hence We may be led to the true Interpretation of all the Expressions made use of, in the several Apostolical Accounts of this Institution. If We put them all together; and consider them all as spoken by Our Saviour Himself; the sense of them may be thus expressed. “ *Take, and Eat,* “ *this Bread now broken: which I call my* “ *Body, at this time considered by Me* “ *as actually given, broken, and deprived of* “ *life, for your good; tho' not yet done,* “ *as You certainly know, who now see Me.* “ *But I now give you this Bread, and call* “ *it my Body, in order to shew You that* “ *You are to take and eat Bread, in this*

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“ manner, after my Death; and to intro-
“ duce my Command to you, to *do this*;
“ to *break and eat Bread*, in *remembrance*
“ of Me, and of my *Body* broken, after it
“ shall be broken, and after I shall be re-
“ moved from You. In like manner, Drink
“ ye All of this Cup, i. e. of the *Wine* in
“ it, which I now call my *Bloud*, tho' I
“ have not yet *shed* it; in order to shew
“ you that you are to drink of *Wine*, in
“ this manner, in *remembrance* of my *Bloud*,
“ after it shall be *shed* for your good, and
“ the good of Many others, whose *Sins* shall
“ be forgiven according to the Terms of
“ my *Gospel*. Upon this account I now call
“ this *Cup*, i. e. this *Wine*, *My Bloud of the*
“ *New Covenant*, as it is to be drunk by you
“ hereafter in *Remembrance* of my *Bloud*,
“ *shed* by Me, in testimony to the *Truth*
“ of All that I have declared as the *Will* or
“ *Covenant* of God; containing what He
“ promises on *His* part, and what He
“ requires all Believers to undertake,
“ on *their* part. And for the same reason,
“ I style this *Cup*, or this *Wine*, *the New*
“ *Covenant in my Bloud*; because you are
“ hereafter thus to drink *Wine* in a Reli-
“ gious *Remembrance* of my *Bloud*, in, or
“ *thro'*

" thro' which, after it shall be shed, this
" New Covenant will be confirmed, as by
" a Seal or Testimony to the truth of It;
" in order to assure You the more un-
" doubtedly of the *Remission* of your *Sins*,
" stipulated in that *Covenant*, upon true
" Repentance and Amendment. When there-
" fore, You shall meet together, as my Dis-
" ciples, after I shall be taken from you,
" *Drink ye All of Wine*, for this purpose,
" Perform this Action of *drinking Wine*, in
" Memory of my *Bloud* thus shed for you:
" And, * As often as ye shall meet to *drink*
" Wine, professedly for This purpose; take
" care that ye always do it, not as drink-
" ing at a common Meal, but in a Religi-
" ous *remembrance of Me.*" To return,

These *Passages* from *Four* of the first
Writers, which I have now set before the
Reader, in their natural Meaning, are All
the *Passages* in the *New Testament*, which
give us an Account of the *Institution* of the

* This seems to be the plain Meaning of those words record-
ed by St. Paul, *This do ye, as oft as Ye drink it, in remembrance*
of Me: which, thus understood, are far from being *Tauto-*
logy, or signifying, *Do this as oft as Ye do it;* as some have
thought, and therefore have introduced another *Interpretation*,
of which They are hardly capable.

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Lord's Supper. And certainly, one cannot imagine any *Positive Institution*, of greater plainness and simplicity. The *Original Account* of it, We see, (and We may be sure, That is the best,) takes up but *two or three* small *verses*, in any One of the *Evangelists*, or in St. *Paul*, who had more occasion, from the Abuses of some Christians, to enlarge upon it. Put the *four* several Accounts together; (tho', in truth, they are only the same History repeated four times;) They will, all united, hardly make up *a few pages* of the Least of those Many *Treatises*, which have been written upon this Subject, since the first ages; and Some of which have indeed, but too much help'd to render *That* a matter of Intricacy and Terror, (and this chiefly to *honest Christians*,) which their Master left in the greatest plainness and Simplicity. Let any sincere Christian, of the lowest Understanding, judge, whether more regard ought not to be paid to our *Blessed Lord* himself, in a point which depended entirely upon *his* will, than to Any of those, who cannot pretend to have had their instructions immediately from Him; or, Whether it be not more *pious* (as well as more *reasonable*,) to believe that our *Lord* himself declared His mind

mind sufficiently, about *his own* Institution, to his own immediate Followers; than to imagine that He left it to be declared for Him, by Men who should live, one hundred, or five hundred, or a thousand, or near two thousand Years, after the first *Institution* of this Duty. I say not this to reflect upon any Well-meaning Writers, or any Men of sincere piety: but merely because so much of Superstition and Terror has been infused into the Minds of Many Honest Christians; that it is become highly proper, and indeed necessary, to put them in mind that the *Lord's Supper* is the *Institution* of *Christ* himself, and not of Any of their *Fellow-Christians*; and that They must seek, in *His* words, and the Declarations of his *Apostles*, for all that is contained in it, or can be necessary towards the due partaking of it. This being now laid down; and the *Passages* of the *New Testament*, relating to the *Institution* of this Duty, having been before produced and explained; I proceed to Another Proposition.

VIII. It appears from these *Passages* that the End for which our Lord

instituted this Duty, was the *Remembrance* of Himself; that the *Bread*, to be taken and eaten, was appointed to be the *Memorial* of his *Body* broken; and the *Wine* to be drunk, was ordained to be the *Memorial* of his *Bloud* shed: Or, (according to the express Words of St. Paul) That the One was to be eaten, and the Other to be drunk, *in Remembrance* of *Christ*; and this to be continued, until He, who was once *present* with his Disciples, and is now *absent*, shall *come again*.

This alone may furnish even the unlearned Christian with a short but plain Argument to prove the absurdity and Falshood of the Doctrine of *Transubstantiation*, or Change of the *Bread* and *Wine* into the *Natural Body* and *Bloud* of *Christ*; or of any *Bodily presence* of *Christ* in this Rite.

The doing any *Act*, in *remembrance* of a Person, implies his *Bodily Absence*; and if He is corporally *present*, We are never said,

nor

nor can We be said, to *perform* that Action in order to *remember* Him. And therefore, It being declared, in the places before-mentioned, that the End of this *Institution* was the *Remembrance* of Christ ; it must follow from hence that to *eat* and *drink*, in the Lord's Supper, must be, To *eat* and *drink* in a sense consistent with the Notion of this *Remembrance* : and therefore, that to suppose, or teach, that *Christians* eat his *Real Natural Body*, in *remembrance* of his *Real Natural Body* ; and drink his *Real Bloud* in *remembrance* of his *Real Bloud* ; is to teach that They are to do Something, in order to *remember* Him, which at the same time supposes Him corporally *present* ; and destroys the very notion of that *Remembrance* ; and so, directly contradicts the most important Words of the *Institution* itself.

Add to this that St. Paul, from his own Account of the *Institution*, delivered to the *Corinthians*, concludes expressly that, *as oft as Christians eat this Bread and drink this Cup*, They (He does not say, feed upon Christ now corporally *present* ; but the contrary, They) *shew*, or *tell forth*, by these Actions, his *Death*, till He come : that is, until the time when He shall again be corporally

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rally present with Them.* This strongly im-
plies the Belief of his *Bodily Absence* to be
even necessary to this *Duty*: and that his
Bodily Presence is utterly inconsistent with it;
and whenever it shall be, will put an End to
a *Rite*, instituted only for the *Remembrance*
of him, during his *Absence*. They there-
fore, who require Christians to believe, that
They feed, in the Lord's Supper, upon
Christ's natural Body *present*, do in effect
forbid them to eat this Bread in *remembrance*
of his Body. Neither will They suffer them
to shew forth *Christ's* death, till He shall
come again and be *present*, whilst They
teach them that He is now *corporally present*
with them.

The same may be said of the Doctrine,
taught by the same Persons, of a Real Sacri-
fice of Christ's *Body*, offered by the *Priest*, in
this Holy Ceremony: viz. That it contra-
dicts the very *Words* of the *Institution*; in
which the *Remembrance* of an *Absent Body*
broken, not the *offering* of a *Present Body*, is
declared to be the End of this Religious
Action. I say, the very *Words*: for this is not
left to be deduced by *Consequences* drawn
from *Scripture-Words*; but declared in the
Words themselves.

These

These *Arguments*, drawn from the great End of the *Institution* itself, are more plain and Easy to Common Understandings, than Those which are taken from the Absolute Impossibility of the Thing itself: which, tho' They are strong, and never to be truly answered; yet, give the Adversaries a much greater opportunity of perplexing and confounding the Ignorant with Disputes about the Power of an *Almighty GOD*, and the Nature of *Body*. For, in the present Case, I hope, Every Common Understanding will see the Force of what I have been arguing from the *Words* of the *Institution* itself: *viz.* “The Lord's Supper was expressly de-
“ signed for the *Remembrance* of Christ, af-
“ ter He should be taken away: Therefore,
“ Christ, who is to be *remember'd*, cannot
“ at the time of such *Remembrance* be cor-
“ porally present.” Again, “The *Bread*
“ and *Wine* were ordained for *Memorials* of
“ his Body broken, and Bloud shed, for Us.
“ Therefore, His *Natural Body* and Bloud
“ must be *absent*, in order to be *remember'd*
“ by means of such *Memorials*.” And again,
“ They themselves cannot be the *Memorials*
“ of themselves, in this Rite. For nothing
“ can be eaten, or drunk, in *remembrance*
“ of itself. The contrary Notion is a plain
“ Absurdity.

“ Absurdity. Therefore, It cannot be the
“ Natural Body and Bloud of Christ which
“ is eaten and drunk in the *Lord's Supper*:
“ but Something else, [viz. Bread and
“ Wine] in *remembrance* of Them.” All
this is founded upon the plain Notion of
the word *Remembrance*, as used in this *Rite*:
and this *Remembrance* is expressly men-
tioned, in the original *Institution*, by St *Luke*;
and more remarkably by St *Paul*, as a part
of the *Institution*, received by Him from
our Lord himself: and consequently, it is
this *Remembrance* which constitutes the very
Nature of this *Holy Rite*. It cannot there-
fore, be an Offering, or Sacrificing, a *pre-
sent Body*; because This is not doing (as we
are commanded) One thing, in order to
remember and celebrate *Another*; but is in
truth pretending to do a Thing, in *remem-
brance* of itself: which is an Absurdity.

It ought to be remarked also that the phrase
of *Feeding upon Christ's Body* and *Bloud*, and
all like to it, when used by Those who disclaim
the notion of eating his *Natural Body*, are very
figurative Expressions; and not so peculiarly
proper to this *Rite*, as Those Expressions
which strictly preserve that essential Notion of
Remembrance, without which This part of
Christian service ceases to be what it was de-
signed

signed to be by its Great Institutor: And indeed, We so long only strictly keep up to the *Original Institution*, whilst We consider it as a *Rite* to be seriously performed in *remembrance* of an Absent Saviour; and take the *Bread* and *Wine*, as *Memorials* of his *Body* broken, and his *Bloud* shed; and not as the Things themselves, in *Remembrance* of which They were ordained to be received.

IX. Whoever therefore, in a serious and Religious Sense of his Relation to Christ, as his Disciple, performs these Actions of *eating Bread* and *drinking Wine*, in *remembrance* of Christ, as of a Person *corporally absent* from his Disciples, most certainly performs them agreeably to the End of the *Institution* declared by Christ Himself, and his immediate Disciples.

The Behaviour of our *blessed Lord*, before his Crucifixion, whilst He was alive and present with his Disciples; I mean, his taking *Bread* and *Wine*, and distributing Them to be eaten and drunk; and his adding

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ing this Direction, *Do this in remembrance*
of Me; His declaring *One* to be designed
by Him as a *Memorial* of his *Body* actually
given and *broken*, and the *Other* to be a *Me-*
memorial of his *Bloud* actually *shed*; as the
Words used exactly signify: This part, I
say, of our Lord's Behavior must relate to
what His Disciples were to do, *after* He
should be taken from them. They could
not do the Actions here named, in *remem-*
brance of *Him*, whilst He himself was cor-
porally present with Them: nor in *remem-*
brance of any thing *done*, which was not
then *done* and *past*. But after his *Death*,
They could. For *then*, tho' not before,
They could eat *Bread*, and drink *Wine*, in
remembrance of his *Body* actually *given* and
broken; and of his *Bloud*, actually *shed* and
poured forth, for the good of his Followers.
This *Remembrance* of *Christ*, during the time
of his *Bodily Absence*, was by Himself and
his Apostles, declared to be the *End* of this
Positive Institution. Those sincere Believers
therefore, who *eat* and *drink* for this pur-
pose, or, in *Remembrance* of *Him*, certain-
ly do these actions agreeably to the *End*
proposed in it. On the contrary, I fear it
must follow that They who have attempted

to

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to introduce into this Rite, the *natural Body* and *Bloud of Christ*; and a Real Sacrifice of a *present Body*; have not only endeavoured to introduce Endless *Absurdities* into a plain Duty: but have presumed to destroy, as far as they can, the Whole Nature and End of our *Lord's own Institution*; and cannot be said to celebrate the *Lord's Supper*, agreeably to the *Institution*, in *remembrance* of Christ; but only to act over a *Ceremony* of their own Invention, and of quite another sort.

X. There being *Other Passages* of the *New Testament*, besides those already cited, which *occasionally* relate to this subject: It is of importance to all Christians to consider them; and to examine what farther Instructions They contain about this Holy Rite.

i. The first of those I mean, is in *I. Cor.* chap. x.

Ver. 16. *The Cup of Blessing, which We bless, is it not the Communion of the Bloud of Christ? The Bread which We break,*

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break, is it not the Communion of the Body
of Christ?*

17. For We being Many, are one Bread
and one Body: for We are all partakers of
that One Bread.

18. Behold Israel after the Flesh: Are not
They which eat of the sacrifices partakers
of the Altar?

19. What say I then? That the Idol is
Any thing, or that which is offered to Idols,
is Any Thing?

20. But I say that the things which the
Gentiles sacrifice, They sacrifice to Devils, and
not to God: and I would not that Ye should
have fellowship (or Communion) with De-
vils.

21. Ye cannot drink the Cup of the Lord,
and the Cup of Devils. Ye cannot be par-
takers of the Lord's Table, and of the Table
of Devils.

This whole Passage was occasioned by
the State of the Corinthian Christians, with
regard to the Heathens then all around
them. And the Intent of it, I think, may
be truly expressed in the following Para-
phrase. Ver. 16. " When We Christians, in
" our Religious Assemblies, partake in com-
" mon of the Cup of Blessing; or, the
" Thanks-

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“ Thanksgiving-Cup, the Cup * over which
“ We speak good Words of Praise and
“ Thanksgiving to G O D ; do We partake
“ of this , as drinking Wine provided for
“ an ordinary Entertainment? No certainly ;
“ but as Wine appointed to be a Memorial
“ of the Bloud of Christ shed for Us. Is
“ it not therefore, in its plain Design, the
“ Joint-partaking (or Communion) of That
“ which brings to Remembrance, and in his
“ Institution is called, His Bloud ? When
“ in the same Solemnity We break and eat
“ Bread, Is not this the Joint-partaking
“ (or Communion) of That which is ap-
“ pointed for the remembrance of his Body,
“ and is therefore by Him call'd, His Body ;

* Thus the words, the *Cup of Blessing* [*ιελορύας*] which we bless, [*ό εὐλογησμένη*] appear to signify, beyond all reasonable doubt. Our Blessed Lord's giving thanks over the *Bread*, at the *Institution* of this *Rite*, is expressed by St. *Matthew* and St. *Mark* by the same word [*εὐλογήσας.*] This *Cup* in the *Lord's Supper* answered to the *Cup* solemnly drunk at the *Paschal Supper*, and called by the *Jews* the *Cup of Thanksgiving*, or the *Thanksgiving-Cup*. And thus St. *Cyprian* and *Theophylact*, (who both lived after much Ceremony and high language were brought into this *Institution*) interpret these words of St. *Paul* to signify “ The *Cup* over which We give Praise and Thanksgiving to Him who poured out his Bloud for Us ;” &c.

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“ and not the Eating Bread as at an ordinary Meal * ? Ver. 17. I say, The *JOINT-partaking* : For such is the Nature of this Rite, that it is a Common *partaking* of Bread in an Assembly, and not the particular Action of every *Man* in private. “ And for this very reason, because it is One Bread, or Loaf, of which We thus jointly partake in common, We, tho' many particular Persons, do in effect by this

* Dr. Clarke, in his *Expos.* of the *Ch. Cat.* p. 314. speaking of the *Lord's Supper*, “ We enlarge, says He, by this Communion of Christians that Sacred Bond of Universal Love,--- Charity. For, *the Bread which We break, is it not the Communion of the Body of Christ?* the Communion of all the Members of Christ's Body, one with another?” Yes, certainly it is so. But when that Great *Man* gave this as the sense of this particular Expression in this place, He did not call to mind these Words immediately going before, in the same verse, “ *The Cup*---Is it not the Communion of the Bloud of Christ?” From whence it is plain that St. Paul was here speaking of the *Two* things, (the *Wine* and the *Bread*,) of which Christians partake in this *Rite*. And therefore, tho', in other passages, the whole *Body of Christians* is called the *Body of Christ*; and tho' St. Paul here goes on to prove *Christians* to be *One Body* from this *Social*, partaking of *One* and the same *Bread*; yet, in *this* particular verse the *Body of Christ* no more signifies that *Society*, than the *Bloud of Christ* does: no more indeed, than the words, *My Body*, in the *Institution* itself, can be supposed to signify, *My Society of Disciples*. For St. Paul is not in this verse speaking of the *Body of Christ* (i. e. *Christians*) partaking of the *Lord's Supper*; but of that *Body of Christ*, of which *Christians* partake, in it.

“ declare

“ declare ourselves to be One Body, or Society. *Or,* As the Eating Bread together is the usual Symbol of *Union* in Society amongst Men; so We, gathered together in One company, and partaking of the same Bread, acknowledge Ourselves by this Act, to be One Body; and as Christians, by this We declare Ourselves and our *Fellow-Christians* One society, (distinct from the Body of the Heathen World,) devoted and subject to *Christ*, as our common *Head*. Ver. 18. In the same manner, amongst the *Jews*, the Persons, who eat Any part of what has been *sacrificed* upon the *Altar* of the true God, by this Act, are supposed, and profess Themselves, in effect, to partake of this Flesh, not as at an Ordinary Meal, but as of *Flesh* that has been offered upon the *Altar* of the *True God*; and consequently, own Themselves by This, to be *His* People, and Worshipers of *Him*, in a peculiar Sense, as truly as if They themselves had offered this very Flesh, as a Sacrifice, upon his *Altar*. Ver. 19. “ When I apply this to the *Heathens* around You, and the *Sacrifices* to their *Idols*, I do not mean to affirm that the *Idols* in their Temples, to

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“ which they offer sacrifice, are any Real
“ Beings; or that what They sacrifice to
“ Them is in truth, even after such sacri-
“ fice, at all different in itself from any
“ other Common Flesh; or that You may
“ not, with regard to the True Nature of
“ things, and to Your own Consciences only,
“ as lawfully and as innocently eat of this
“ Flesh thus sacrificed, as of any other.
“ V. 20. But this I say, That the *Heathens*
“ themselves certainly think of these Of-
“ ferings, and intend them, as Sacrifices,
“ (not to Nothing, but) to some Real Be-
“ ings, to whom they imagine them to be
“ acceptable. And since it is not to the
“ One only supreme God, that these Sa-
“ crifices are made in their Temples; but
“ professedly to some *Inferior Beings*, or *Dæ-*
“ *mons*, whom They thus honour as *Gods*:
“ upon this account it is, that I would not
“ that Ye should be *Joint-Partakers*, or
“ appear to be *Communicants*, with the *Hea-*
“ *thens* around you; by eating of those
“ things, in common with Them, which
“ have been sacrificed in Religious ho-
“ nour to Those supposed *Dæmons*. For,
“ tho' by this Action, (as You think right-
“ ly about their *Idols*, and their *Sacrifices*,)
“ You

“ You would mean Nothing but what is in
“ itself innocent; Yet, You would appear
“ to join publickly with Those who really
“ intend it as an Honour to some *Dæmon*,
“ in derogation to the Worship of the *su-*
“ *preme God*; and by eating with Them,
“ will be supposed, in common constructi-
“ on, to perform the same Religious ho-
“ nour to the same supposed Being; and
“ will thus give Encouragement by your
“ Example to their *Idolatry*.

“ This behavior cannot be justified in
“ You. V. 21. For You, who are Christians,
“ and therefore, are obliged to discourage
“ Every Appearance of that Worship of
“ *Dæmons* which *Christ* came to abolish,
“ cannot, without a great crime, drink at the
“ *Lord's Supper*, in remembrance of Christ's
“ *Bloud*; and drink also with the *Heathens*,
“ of the *Cup* which They drink at their
“ Feasts in honour to their False Gods.
“ You cannot without guilt partake of the
“ *Lord's Table*, by eating *Bread* in remem-
“ brance of Him; and by this action pro-
“ fessing Yourselves His Disciples and in Fel-
“ lowship with Him: and also partake of
“ the *Tables* of these False Gods, by eating
“ of the *Sacrifices* offered to Them. You

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“ cannot be really the *Disciples* of *Christ*,
“ and of any of these *False Gods*, at the
“ same time. Nor can You perform One
“ Religious Action in honour to *Him*; and
“ another of the same kind, which, (what-
“ ever your own Thoughts be) will appear
“ to all around you to be performed in
“ honour to the *Idols* of the Heathen;
“ without great Inconsistency, and very bad
“ Consequences from such a Behavior.

The Apostle's argument in short, is this.
“ By eating and drinking together, at the
“ *Lord's Table*, You pay a Religious Ho-
“ nour to *Christ*, by jointly partaking of *Bread*
“ and *Wine*, in a Religious Remembrance of
“ *Him*, as Your *Master*; and by this Parti-
“ cipation, in common with one another,
“ profess yourselves to be One *Body*, under
“ *Him* the One *Head*. These very Actions
“ of your *Religion*, therefore, having plain-
“ ly this Intent and Signification in them,
“ make it utterly absurd and inexcusable for
“ You to perform the like Actions, under-
“ stood to be done in honour of those False
“ Gods whose Worship He came to destroy;
“ and to join with the Heathens, in feast-
“ ing in their Temples, upon what has been
“ Sacri-

“Sacrificed by Them in honour to these False
“Gods.”

I thought, it might be of use to be very careful in explaining the *Apostle's Argument* in this passage, because it does not appear to have been rightly understood. Particularly, I find these Words---*The Cup*---which we bless, is it not the Communion of the Bloud of Christ? *The Bread* which we break, is it not the Communion of the Body of Christ? interpreted by many Learned Men to signify a Communion, or partaking, of all the Benefits of Christ's Body broken, and Bloud shed; A Point which, it seems to Me, St. Paul could not have in his Thoughts, as at all proper for his present Argument. On the contrary, I think, that the Words here made use of, cannot have this Signification; and that in this place particularly, St. Paul's Argument neither requires it, nor admits of it.

The Greek Word [Κοινωνία] used by the Apostle, and the Word *Communion*, which is *Latin*, both signify a *Joint-partaking*, or a partaking of something in common with Others of the same *Society*. And this *Joint-partaking* of Christ's *Body* and of Christ's *Bloud*, can signify no more than *Eating* his *Body* and *drinking* his *Bloud*, as a Society

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of his *Disciples*. So that if St. Paul had here made use of the very Expressions which our Lord used in the *Institution* of this Rite, They would have appeared thus: When We *Christians*, assembled in a Body, drink *Wine* at the Lord's Supper, Do we not drink the *Bloud of Christ*? and when we eat *Bread*, Do we not eat the *Body of Christ*? And the meaning of this would plainly have been, that, in the Lord's Supper, we do not eat and drink *Bread* and *Wine*, as at an ordinary Meal; but as *Memorials* of the *Body* and *Bloud of Christ*; in Honour to *Him*, as the *Head* of that *Body* of which We are all *Members*. And the very same Sense seems the only Sense in which the *Communion* or *Joint-partaking* of his *Body* and *Bloud* can reasonably be here understood.

If we observe the *Apostle's Design* in this Argument; it will appear that He had not the least occasion to speak here of the *Benefits* of Christ's Death. His *Design* was to incite the *Corinthians* to flee from *Idolatry*, ch. x. 14. by shewing Them what a Crime it must be in a *Christian*, to do (what was accounted) Honour to the Gods of the Heathens, by feasting upon, and *partaking* of, their Sacrifices. In order to do this,

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it was not to his purpose to say, “ By eating Bread and drinking Wine in the Lord’s Supper, You partake of all the Benefits of Christ’s Death; and therefore, You cannot eat of the Heathen Sacrifices.” Neither do I see that this is any Argument at all to the Point in his View. But to say, “ By eating Bread and drinking Wine in the Lord’s Supper, You eat and drink, or partake of, Bread and Wine, not as at a Common Meal; but of Bread and Wine, called The Body and Bloud of Christ, in remembrance of which They are appointed to be eaten and drunk: You perform this Religious Rite in honour to Him, and acknowledgment of Him for your Master: Therefore, You cannot without great absurdity and guilt, appear to pay the same sort of Honour to any False Gods, by feasting, with their Votaries, upon their Sacrifices:” This, I say, is an Argument to his purpose; and proves all that He aimed at.

The same thing appears from the Argument the Apostle draws from the Jews: In which He cannot be supposed to have in his thoughts the Benefits to which They were entitled who offered the Sacrifices spoken of; because this has nothing to do with his present

sent Design; which was plainly to shew *Christians* that it was a Crime, not only to offer *Sacrifices*, but to join with the *Heathens* in feasting in their Temples, upon those Sacrifices so offered, and so eaten, in Honour to some false God. For this He appeals to the *Jews*: amongst whom, Those who *partake* of what had been *Sacrificed*, though not at the very *Altar*, nor offered by *Themselves*; yet are accounted *Partakers* of the *Altar* itself; or accounted to do an Act of Honour to their God, just as if *Themselves* had offered these Sacrifices, and eaten at the *Altar* itself. The Conclusion is, “ So it must be with you *Christians*, if you feast with the *Heathens* upon their *Sacrifices* in their Temples, though not offered by yourselves.” But it quite alters the whole Intent of this, to represent the *Apostle* as arguing thus; “ The *Jews* partaking of the *Sacrifices*, partake of all the Benefits accruing to the *Offerers* themselves; “ Therefore, it will be the same with you in the *Heathen Feasts*.” Nor can I see what Argument can be formed from this. For, in the last place,

Here is nothing to answer to these *Benefits*, in the opposition made, in the *Conclusion*,

sion, between the Table and Cup of the Lord; and the *Table and Cup of the Dæmons worshipped by the Heathens.* *Ye cannot drink the Cup of the Lord, and the Cup of Devils:* *Ye cannot be partakers of the Lord's Table, and of the Table of Devils.* This is the Conclusion of the *Apostle's reasoning.* And this cannot possibly signify, “ Ye cannot be “ partakers of the *Benefits of the Lord's Table,* and of the *Benefits of the Table of the Heathen Deities:*” for no Benefit could possibly be supposed by Him to accrue from These, even to the *Heathen-worshippers* themselves. But the Inference is, “ Ye cannot, without absurdity and a Crime, “ feast in the Lord's *Supper* to the honour “ of *Christ;* and feast also with the *Heathens,* in their Temples, upon their *Sacrifices.*” Consequently, when at the beginning of the argument, and to introduce only this Conclusion, He asks, *The Cup --- Is it not the Communion, (or Joint-partaking) of the Bloud of Christ? The Bread, --- Is it not the Communion (or Joint-partaking) of the Body of Christ?* He must be supposed to mean, what alone was to his purpose, “ Is “ not our *Joint-partaking* of *Bread* and “ *Wine,* in the Lord's Supper, a Religi-

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“ ous partaking of what are *Memorials* of
“ Christ’s *Body* and *Bloud*; and a *Rite*, by
“ which we profess to pay Honour to Christ
“ as our Lord and Master?” For this was
only in order to infer, “ If so, we ought
“ not to feast with the *Heathens* upon their
“ *Sacrifices*, or appear to pay the like ho-
“ nour to any *False God*.

That this therefore, is the full meaning
of the former part of this *passage*, appears
from hence, That it cannot be supposed to
contain in it, what has no relation to the
Conclusion drawn from it. In this *Conclu-*
sion, viz. *Ye cannot be partakers of the Lord’s*
Table, and of the Table of Devils, it must
be allowed that nothing is said about these
Benefits; because otherwise, in the latter
part of the Sentence, the *partaking* of the
Table of Dæmons, must signify and imply
that *Benefits* were conveyed, by such partici-
pation, to their *Worshippers*; which cannot
be supposed. In the *Premisses* therefore,
which lead to this, it was not the *Apostle’s*
design to speak of the *Benefits* accruing to
Communicants by partaking of the Lord’s
Supper; but only of the Significancy of that
Rite, as an *Act* of *Religious Honour* paid by
Christians to their Master.

Add

Add to this, that, in the former part of this *Passage*, the very word [Κοινωνεῖς] *Joint-Partakers* (or *Communicants*) is made use of, with respect to *Devils* or *Dæmons*; and answers to the word [Κοινωνία] *Communion*, or *Joint-Partaking*, used before concerning the *Body* and *Bloud* of *Christ*: *I would not that you should have Fellowship* (or *Communion*) *with Dæmons*. The sense of the whole *verse* is plainly this: “The *Heathens* “intend their *Sacrifices* to supposed *Dæmons*, “and not to the True God: And I would not “have You, who are *Christians*, partake with “Them of Any thing, which is intended to “have Relation to the honour of any *False* “*God*.” How little ground therefore, is there for the *Remark* of some learned Men, That the word Κοινωνία, (*Communion*) is used where the *Inward* or *Spiritual* part of the *Lord's Supper* is spoken of; and the word μετέχειν, (*Partaking*) afterwards used, where the *External* only is meant: When we see the word Κοινωνοί, (*Communicants*) here used with regard to *Idols*; where no *Spiritual* part could be thought of? For the whole argument supposes an *Idol* to be a *Nothing*; and the *Christians* concerned to have no Thought of receiving *Good* or *Hurt* from these *Idols*,

or

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or of paying real Honour to them; and yet, forbids Them to communicate with the Worshippers of them, by joining in that *External Act of Feasting*, which appeared to tend to the honour of an *Idol* or False God; and would be turned to an ill use by their *Heathen* Neighbours. And the same Words being used with regard to *Christ*, and these *Dæmons*, [κοινωνία and κοινωνοί, in one verse; and μετέχει in another;] it follows that *Communion*, and *Partaking*, which both signifie, in this Passage, *a Partaking of something in common with others*, are words of the same Signification in both Cases: and that when the *Apostle* asks of the *Cup* which Christians drink, “ Is it not “ the *Communion* of the *Bloud of Christ?*” in the first part of the Argument; He means no more than if He had said, “ Is “ it not the partaking of the *Cup* of the “ *Lord?*” as He expresses his *Conclusion*: and that when He asks of the *Bread* which *Christians* eat in their *Assemblies*, “ Is it not “ the *Communion* of the *Body of Christ?*” He means no more than if He had ask’d, “ Is not the *Table* at which We eat this “ *Bread*, The *Table of the Lord?*” as He calls it afterwards. In both places, the

Stress

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Stress is laid upon the *Design* of the *Rite*, as performed in honour to *Christ*; and not upon the *Effect* of it upon the *Partakers*, or the *Benefits* accruing to Them. “ You “ in your Assemblies eat *Bread* and drink “ *Wine*, in a Religious Remembrance of “ *Christ* your Master. And therefore, ought “ not to do the like Acts in a supposed “ Honour to the Idols of the Heathen, “ whose Worship He came to destroy,” is the Argument: And the Guilt of such a Behavior is the whole Ground of it.

Before I proceed, it seems worthy our Observation, that, tho' St. Paul found occasion to speak here expressly of *Offerings* and *Sacrifices* made to Idols; and of the *Altar* in the *Jewish Temple*; yet, when He comes to speak of the *Lord's Supper*, He does not once represent the *Bread* and *Wine* as Things *offered*, or *sacrificed* to God upon an *Altar*; (which He could not have avoided, had He had that Notion of them:) but, in the plainest words, speaks of the *Cup of the Lord*, and of the *Table of the Lord*; and not of any *Altar*, or of any *Offering* of the *Bread* and *Wine*, or any *Sacrifice* made to God, as upon an *Altar*. And this, I think,

will

will be found, a good Argument against the *Things* themselves.

I know, it has been objected to this by *Learned Men*, of a contrary opinion, that in some places of the *old Testament*, the *Altar* in the *Temple*, acknowledged to be so, and almost always called so, is yet itself call'd a *Table*; and that therefore, what St. *Paul* calls here a *Table*, may be an *Altar*, notwithstanding this lower Name bestowed upon it. But, supposing this to be true of the few *Passages* mentioned; the Argument drawn from it is of no force.

For an *Altar*, acknowledged and declared to be so, in its principal *Uses*, but serving also in some other respects the *uses* of a *Table*, may be justly sometimes called a *Table*. But it cannot follow from hence that a *Table*, never plainly declared to serve any one purpose of an *Altar*, nor once called by that Name, may properly be thought or called so. And, as in the Case of what is called the *Jewish Altar*; had That itself always been called and declared to be a *Table*, for the purposes of eating and drinking; and no *Uses* of it appointed which are the peculiar *Uses* of an *Altar*;

no Man would ever have thought of it, under the Notion of an *Altar*: So let it be in the Case of the Christian *Table*; which never was at first spoken of, but as a *Table*, and appointed for the Uses of a *Table* only. The Jewish *Altar* therefore, having been always declared an *Altar*; and yet serving some purposes of a *Table*; might be sometimes call'd by this name, without any derogation from its higher Title. But the *Table* used in the *Lord's Supper* having never been declared or called an *Altar*; nor appointed to serve any One peculiar purpose of an *Altar*, ought to retain it's One only Original Name; and cannot properly be called by Any Other, which carries along with it an *Idea* of Uses for which a *Table* was never designed.

If we go farther into the Argument, it will be of use to consider, i. What it was, under the *Jewish Dispensation*, that this *Table* answers to. And here, it is plain, that, as the *Lord's Supper* itself answers to, and takes its name from, the *Paschal Supper*; so, the *Lord's Table* answers to the *Table* that was spread for the partaking of that Supper. That which answers, in the *Christian Dispensation*, to the *Paschal Lamb*, (which was an *Eucharistical*, or *Thanksgiving*, *Sacrifice*

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sacrifice offered to God,) is Christ Himself, of-
fered by Himself upon the Cross. Thus the
Apostle says, Christ our Passover (i. e. Christ,
who, in a figurative manner of speaking,
may be styled Our Paschal Lamb) was (or
has been) sacrificed for Us, 1 Cor. v. 7. But
the Paschal Supper was distinct from the
Sacrifice of the Lamb; and after it. To
this alone it is that the Lord's Supper an-
swers; which was made to consist in eating
and drinking Bread and Wine, in remem-
brance of that Offering once made by Christ:
of which Offering itself it was impossible for
Christians to eat. And consequently, as the
Lord's Supper answers, not to the Sacrifice
of the Lamb, but to the Commemorative Sup-
per celebrated by the Jews after that Sacri-
fice; so, the Lord's Table does not come in
the place of the Altar, on which the Lamb
was sacrificed; but of that Table upon which
the Paschal Supper was put, in order to be
eaten, (with the Cup of Blessing or Thanks-
giving which was no part of the foregoing
Sacrifice,) in Memory of their Great Deliver-
ance out of Egypt; and in their own
Houses, where there could be no thought
of any Altar. Accordingly St. Paul, in his
Account of the Institution, (already pro-
duced

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duced and explained,) introduces our Lord, after the *Paschal Supper*, requiring his Disciples, in times to come, and as soon as his Suffering should be over, (which then immediately followed,) to celebrate *Another* sort of a *Feast* in honour to a greater Deliverance; by eating and drinking in a serious and thankful *remembrance* of Him: plainly substituting *this Supper*, and *this Table*, in the place of the *Jewish Supper*, and the *Jewish Table*.

2. What I am arguing will be plainer still, if We consider what it was amongst the *Heathens*, that the *Table* of the Lord answers to, throughout St. Paul's argument. There is mention indeed made, in the *former* part of it, of *their Sacrifices* in the Temples of their *Idols*; as well as of the *Jewish Sacrifices* to God, upon the *Altar* in their *Temple*. But the *Table* of the *Lord* is not once put in opposition to the *Altars*, upon which the *Heathen Sacrifices* were offered; but to those *Tables* upon which, at a distance from the *Altars*, in other parts of their *Temples*, (nay perhaps at their own Hous-es) their Entertainment was put; and at which their *Feast*, in honour to their *Idols*, was celebrated. One part of these

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feasts consisted of something which had been sacrificed to their Idols; and that part which had not, was with the other intended to the same End: and the whole placed upon *Tables*. St. Paul's sole End being therefore, to dissuade the *Christians* from partaking of these *Feasts* with the *Heathens*; for which He urges the *Inconsistency* of their being partakers of the *Table* of the *Lord* and of the *Tables* of *Dæmons*; in this Argument the *Table* of the *Lord* cannot be opposed to the *Altars* of those *Dæmons*, but to those *Tables* to which *Christians* were inticed by their *Heathen* Neighbours: and therefore, must come under the same Notion of a *Table* properly so called, with those *Tables* at which the *Heathens* feasted.

3. *The Nature and End of that Institution* in which the *Lord's Table* is used, ought to direct our *Thoughts* upon This, as well as all other *Points* relating to it. The *Institution* is an Appointment of a *Rite* which is to consist in *Eating* and *Drinking*, in *remembrance* of something past; viz. of the *Body* of Christ broken, and his *Bloud* shed, for the good of Mankind. There is no need of an *Altar*, for this sort of *Commemorative* *Eating* and *Drinking*: neither is there

there any thing in the peculiar Notion of an *Altar*, that can be thought necessary to the doing these Actions, in *remembrance* of such *past* Facts. The Actions themselves, it is plain, are Actions belonging properly to a *Table*. And it is upon this Account only that a *Table* is at all used, because it was, and is, the Custom of most Countries to use a *Table* at their *Meals*, and *Feasts*. If this had not been the Custom at *Jerusalem*, and at *Corinth*; we should not have heard a Word even of a *Table* in this Rite: nor could the celebrated Dispute have ever arisen between *Table*, and *Altar*. And I presume, No one of Common Understanding will say that, in those Countries where all are known to eat their *Meals*, upon the *Floor*, or a Carpet spread upon it, the Lord's *Supper* would not be duly celebrated, without either *Table*, or *Altar*; or the least resemblance of either of them.

The only thing in the *Christian Dispensation* which answers to any of the *Legal Sacrifices*, but indeed, is far more Excellent, in its nature and design, than them All, is the *Death of Christ*; that *Sacrifice* which He voluntarily made of His own Life, to

his own, and His *Father's*, Love of Mankind. The only Person who answers to any *Jewish Priest*, consider'd as a *Sacrificer*, is *Jesus Christ* himself, who offer'd himself up. The only thing which answers to the *Altar* upon which the *Sacrifices* were offered, is *that very Cross* upon which Christ died. Now, the Lord's *Supper* was instituted, not to offer up to God, in future times, what then was offered up; and what could not at that time, or at any other, be offered up, but by *Christ Himself*, who alone had power to do it: but to call to *Remembrance* a *Sacrifice* already offered; and the *Sacrificer*, who offered it Himself; and, by consequence, the *Altar* (if We will call the *Cross* so) upon which it was offered. This being so; and the very *Essence* of this *Institution* being *Remembrance* of a past Transaction; and this *Remembrance* necessarily excluding the *Corporal presence* of what is *remember'd*: it follows that, as the only *Sacrifice*, and the only *Sacrificer* in the Christian Dispensation, are *remember'd*, and therefore not *present* in the *Lord's Supper*; so the only Christian *Altar*, (the *Cross* upon which Christ suffer'd) being also by consequence to be *remember'd*, it cannot be *present* in this *Rite*, because that

presence

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presence would destroy the very Notion of this *Remembrance*.

Nor is the *figure* of an *Altar* more proper; not only because the *figure* of an *Altar*, is no more a *real Altar*, than a *Table* is; but because the *Lord's Supper* was not instituted, as a *Stage-Play*, to act over our *Saviour's Death*; (which is an unworthy thought;) but as a *Rite*, for the *Remembrance* of his Death once past, and not to be repeated: And also, because, if it had been instituted for so low a purpose; the exact figure and posture of his very *Cross*, and not of an *Altar*, (with many Circumstances not fit to be named,) would have had a just Claim to make a part in the Representation.

Agreeably to all this, many of the *Greek Fathers* and *Commentators*, who lived some hundreds of years after the *Institution* of the *Lord's Supper*, when by degrees the language had been altered; tho' Themselves, amongst Other high Words, often called this *Rite* a *Sacrifice*; yet They could not forbear sometimes to correct this Expression; and to declare, They did not mean a *Sacrifice*, properly speaking, but only the *Remembrance* of a *Sacrifice*. Particularly St. *Chrysostom*

Hom. xvii. in *Ep. ad Hebr.* after He had said, θυσίαν ποιήμεν, He adds, μᾶλλον δὲ ἀναμνησιν ἐργάζομεθα θυσίας: which is in effect to say, “ I call it a Sacrifice ; but indeed, It “ is not a *Sacrifice*, but the *Remembrance* “ of a *Sacrifice*.” And consequently, No *Altar* can be necessary, or proper. For where there is no *Sacrifice*, but only the *Remembrance* of a *Sacrifice*; which supposes the *Sacrifice* to be *past* at another place: there can be no *Altar*; but only the *Remembrance* of that very *Altar*, upon which that *past* *Sacrifice* was offer’d.

This plain Argument, taken from the Notion of *Remembrance*, is very strong against the Doctrine of an *Altar* maintain’d by those of the *Romish Church*. “ The *Sacrifice* of Christ’s *Body*; the *Sacrificer*, and “ the *Altar* upon which it was offer’d, are “ all to be *remember’d* in this Rite : and “ therefore, supposed to be *absent*; not *present*.” But whilst They think of their *Priests* as *Sacrificers*, and as offering the *Sacrifice* (properly so called) of the very same *Body* and *Bloud* of Christ, which He offered upon his *Cross*: Whilst, I say, they maintain this absurdity, contrary to the Notion of a *Memorial*, as well as to the Nature of things;

things; no wonder that They speak so much of a *Real Altar* for this *Real Sacrifice*. And indeed, let a *Popish absurdity* be never so monstrous; yet it must be acknowledged that it is generally, in its several parts, *self-consistent*, and all of a piece. But for Those who have disavowed the *Absurdity*, which alone could be the *Ground* of any Notion of an *Altar*, in this Rite, still to be fond of the *Notion*, after They have parted with the *Ground* of it; is very hardly to be accounted for.

I shall only add That, (in perfect agreement with what I have now said,) throughout the *Established Rules* and *Authentic Rubrics* of our *Church*, whenever there is Occasion to speak upon this Subject, the Name constantly made use of, is the *Communion-Table*; or simply, *The Table*; never *Altar*: which latter Name is carefully banish'd from every Declaration of Our Governors, in the last Settlements of this *Church*. To return,

From this *Passage* [I Cor. x. 16----21.] thus explained, the following *Proposition* may be drawn.

XI. *Christians*, meeting together for Religious Worship ; and eating *Bread* and drinking *Wine*, in *Remembrance* of *Christ's Body* and *Bloud*, and in honour to Him ; do hereby publickly acknowledge Him to be their Master, and Themselves to be His Disciples : and, by doing this in an Assembly, own Themselves, with all other Christians, to be One *Body* or Society, under Him the Head ; and consequently, profess Themselves to be under His Governance and Influence ; to have *Communion* or Fellowship with *Him*, as *Head*, and with all their Christian Brethren, as *Fellow-Members* of that same *Body* of which He is the *Head*.

This indeed, all flows from, or is included in, the primary *End* of the *Institution*, the *Remembrance* of our Blessed Lord. For this serious and Religious *Remembrance* sup-

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poses a Belief in Him; and consequently implies in it an acknowledgment of our being His Disciples; that is, in other Words, Members of that *Body* of which He is the *Head*: and, as such, obliged to All the *Duties*, and entituled, (unless We be wanting to our Selves in any one necessary Point,) to All the *Blessings*, of such a Relation.

2. The Other *Passage* I must mention, is in *I Cor. XI. v. 20, —— 34.*

Ver. 20. *When ye come together therefore, into One place, This is not to eat the Lord's Supper.*

21. *For in eating every one taketh before other, his own Supper: and One is hungry, and Another is drunken.*

22. *What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame Them that have not? What shall I say to you? Shall I praise you in this? I praise you not.*

The two first of these Verses set forth the Crime of Some of the Corinthian Christians in this manner. V. 20. " When therefore, " You come together, professing to eat and
" drink

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“ drink in remembrance of your Master ;
“ and at the same time behave yourselves
“ indecently, as I have been informed you
“ do : This, I tell you plainly, is not to
“ eat the *Lord's Supper*, as it ought to be
“ eaten, according to the Design of the
“ Institution : V. 21. For, as I hear, many
“ of you behave yourselves rather as Per-
“ sons eating your own Suppers, to satisfy
“ and even indulge your own appetites :
“ Those of You who are able to provide
“ plentifully for themselves, eating at that
“ *Feast*, to which you join the *Lord's Sup-*
“ *per*, without waiting for their poor
“ Brethren ; and not like Persons meeting
“ to partake of a *Common Feast*. And thus,
“ in the most indecent manner, the poor
“ man, in this Assembly, is hungry without
“ being satisfied ; whilst Another who can
“ supply Himself plentifully, feasts himself
“ even beyond due bounds.”

For this Crime He reproves them severely, v. 22, thus, “ Have ye not Houses of
“ your own, for your ordinary Eating and
“ Drinking ? Or have you no sense that
“ these Assemblies of Christians come toge-
“ ther for the Religious purpose of *Eat-*
“ *ing* and *Drinking* in remembrance of their
“ Master ;

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“ Master ; and that the *Place* where they
“ meet for this good End is not the pro-
“ per place for your Ordinary Meals ; much
“ less for your Excesses in Drinking ? Do
“ ye thus despise the Church of God ; the
“ Assemblies of Christians, and the * Place
“ You at this time profess to meet in, for
“ Religious, and not for common purpo-
“ ses ? and thus put to Shame Those of
“ your poor Brethren, who are not able to
“ make provision for Themselves, by such
“ a Behavior as seems to insult their Pover-
“ ty and Hunger in such publick Meet-
“ ings ? Can I praise you for this ? Far
“ from it. On the contrary , I condemn
“ You, as acting inconsistently with the
“ *Original Institution* of this Holy Rite ;
“ a true Account of which I will now lay

* This *Passage* does not imply that particular *Places* were at this time set apart, or consecrated, to a Religious Use, so as to be entirely free from all the Common Uses of life : nor indeed, was it possible, in those early days, to follow any other Rule, than that of Meeting together by Agreement, in such place, and at such time of day, as might be most convenient for All, and most secure from Danger. It argues only, that Whatever place They agreed to meet in, though often changed ; That this place, I say, at the time of their assembling in it for an *Act of Religion*, was not a proper place for their ordinary Meal, or their feasting in order to satisfy and indulge their *Bodily Appetites*.

“ before

“ before you.” This is contained in the three following *verses*, viz. 23, 24, 25. which I have already produced and explained, p. 10, &c. The *Apostle* then argues from this *Institution*, V. 26. *For as often as ye eat THIS Bread, and drink THIS Cup, ye do shew the Lord’s death till He come.* That is, “ From the *Institution* itself “ it is plain that the Design of your meet- “ ing to eat *this* bread, and to drink *this* “ Wine” (for upon *this* is the Stress laid) “ is very unlike to That of your meeting “ to eat and drink *Bread* and *Wine* in a “ Common way; and is no other than the “ serious purpose of *shewing forth*, or keep- “ ing up the *remembrance* of, the *death* of “ Christ, in this particular Manner, till He “ shall return in glory.” After this, He goes on,

Ver. 27. *Wherfore, whosoever shall eat this Bread and drink this Cup of the Lord UNWORTHLY, shall be guilty of the Body and Bloud of the Lord.*

28. *But let a Man examine Himself, and so let Him eat of that bread, and drink of that Cup.*

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29. *For He that eateth and drinketh unworthily, eateth and drinketh Damnation to Himself, not discerning the Lord's Body.*

30. *For this Cause many are weak and sickly among you, and many sleep.*

31. *For if We would judge Ourselves, We should not be judged.*

32. *But when We are judged, We are chastned of the Lord, that We should not be condemned with the World.*

33. *Wherefore, my Brethren, when ye Come together to eat, tarry one for another.*

34. *And if any man hunger, let him eat at home.*

The plain Meaning of these Words, as directed to the *Corinthian Christians*, whose Sin and Indecency was before spoken of, may be thus expressed.

Ver. 27. "From the Nature and End of "the *Institution of the Lord's Supper*, (here "set forth) it follows, that Every one, who "comes to this *Table of the Lord*; and, "instead of behaving Himself *worthily*, "that is, suitably to the good End of this "Holy *Rite*; and, instead of a Serious "performance of the Actions of *Eating* and "Drinking in remembrance of Christ his

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“ Master, eats and drinks *unworthily*, or
“ in a Manner *unsuitable* to the Design of
“ this *Institution*; behaving Himself as at
“ a Common Meal, or, as if this were only
“ the *Continuation* of a *Foregoing Enter-*
“ *tainment*; and even without observing the
“ Rules of Temperance: Every such pro-
“ fess'd Christian, is guilty of an High Of-
“ fense and Indignity against the very *Body*
“ and *Bloud of Christ*, of which this *Bread*
“ and this *Wine* are Memorials; and which
“ He pretends and professes to *remember* by
“ this *Eating* and *Drinking*.

V. 28. “ On the contrary, Instead of this
“ *unchristian* Behavior, Let Every one of
“ you *examine* Himself; enter into, and try
“ Himself, by Considering the original *Insti-*
“ *tution* of this *Rite*: and by that *Examina-*
“ *tion* let him be led to perform these actions
“ of *eating* and *drinking*, SO, that is, in
“ *such a manner*, as is plainly implied in
“ the *Nature* of that *Institution* itself.”

[The words do not appear to Me to sig-
“ nify, “ *Let a Man examine himself, and*
“ *then let him eat*,” as They seem to do,
at first reading, in *English*: but, “ *Let a*
“ *Man examine Himself, and let Him eat*
“ *SO*,” or in *such a manner*, as is here
laid

laid down, *viz.* a manner suitable to the Institution. That the word [στῶς] SO, joined to *And*, often signifies, *in this manner*, appears from the use of it in many other places; and that it does so here particularly, appears from the connexion of this with the next *verse*: which begins with *For*, and gives a reason for the Direction laid down in this *verse*. *Let him eat SO*, or in such a manner as is before laid down, *suitably* to the Institution, that is, *worthily*: *For* He that eats and drinks in another manner, or *unworthily*, eats and drinks *Condemnation*, &c. which reason will have the less force, if the Meaning of SO, in the foregoing *verse*, be not, *in such a manner* as is suitable to the *Institution*. This is not to insinuate that the *Examination* here recommended was not designed to go *before* the partaking of the *Lord's Supper*: for it is evident, it was. Nor does this *Interpretation* imply it, any more than the *Common One*. For supposing the Words be render'd, “*Let a Man examine Himself*, “*and so (or then) let Him eat*,” &c. the word *Examine* is the same in both *Versions*; and must signify the same *Trial* of a Man's own disposition, framed upon the *Nature* of the *Institution*: which is to direct Him

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in the serious manner of performing this Duty. But I think, the following verse is not so well connected to this, according to the *latter* of these senses; as it is according to the *former.*]

The word render'd *Examine*, signifies also *approving* after Trial and *Examination*: and, agreeably to this, the Direction may be, " Let every one of You *approve* Himself, in this Case, to his own Conscience; as one regarding the *Institution* and Design of the *Lord's Supper*; and let him eat and drink SO, that is, in Such a Manner, as becomes That Design." And this fuller Sense of the word seems the more proper here, because of what follows about *Condemnation*: which is a *Word* directly opposed to this of *Approving*.

The Apostle goes on thus, V. 29. " I say, Let a Man *try*, and *approve* Himself; and perform this part of his Religious Duty suitably to the Design of it, the *Remembrance* of Christ: because great will be his Offense, if He wilfully performs it in a *contrary* way; or, in a manner plainly *unworthy* of the *Institution*. For He that *eateth* and *drinketh*, as some of you have done, *unworthily*; that

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" that is, unsuitably to that Design; and
" in a manner utterly inconsistent with
" It: *not discerning the Lord's Body*; that
" is, not considering *this Bread* as the Me-
" morial of his Body; not making a suffi-
" cient Difference between *this Bread*, ea-
" ten at the *Lord's Supper*, in memory of
" Him, and a *Common Meal* even intempe-
" rately taken: He that acts thus, *eats and*
" *drinks Damnation, Condemnation, or*
" *Judgment*, to Himself; whilst he pro-
" fesses and pretends to meet his Fel-
" low-Christians at the *Lord's Table*, and
" at the same time behaves himself, as at
" no other than a *Common Table*; nay,
" even with Intemperance and Indecency:
" and by this lays Himself justly open
" to the Displeasure of Almighty G O D.

" V. 30. As you may in part see, from the
" Effects of this *Intemperance*, and the To-
" kens of G O D's Displeasure now amongst
" You. For You have impaired the health
" of your Bodies. Sickness and even Death
" are come amongst you, by the Righte-
" ous Providence of God. V. 31. For this
" is the Rule in such Cases. If We would
" call ourselves to account, and judge and
" condemn what is Evil in Ourselves, so

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“ effectually as to forsake it; We should
“ not then be condemned, or punished by
“ God. And when We see such Afflic-
“ tions amongst Us, We ought, before it
“ be too late, to consider Them as Chastise-
“ ments from the Hand of God, in order
“ to our Amendment; and designed for
“ this good End, that We should not fi-
“ nally be condemned with the Wicked
“ part of the World.”

“ *V.* 33. Upon these accounts, my Bre-
“ thren, when You are to meet together
“ professedly to *eat* at the *Lord's Table*, in
“ remembrance of your *Master*, Wait with
“ Patience for one another, till a good
“ Number be assembled: and then, perform
“ this Religious Rite with all Decency, as
“ a joint Body of Brethren, equally related
“ to Christ and entitled to his Favor; and
“ not distinguished from one another, in
“ this Religious Action, by any Outward
“ Circumstances of Riches, or Poverty;
“ Plenty, or Want. *V.* 34. But if any of
“ You propose to *eat* upon another account;
“ to satisfy your bodily appetites, and the
“ Cravings of Hunger; This is not the
“ Place for it, where you assemble in a
“ Body, for a Religious Purpose: but the
“ proper

" proper Place to satisfy Any person's hunger in, is his own private House, where " He may do it without Disorder, Indecency, or Shame to Any of his poor and " hungry Brethren."

From the Whole of this put together We may see clearly, That the ill Behavior of the *Corinthians* was occasioned by their joining the *Lord's Supper* to a *Meal*, or preceding *Entertainment*, of quite another Sort; in which they both ate and drank to please their Appetites, in such a manner as to distinguish Themselves from their poor and needy Brethren; and to render Themselves unfit to partake afterwards of the *Lord's Supper* in a *worthy* manner: And that the *Apostle's* main Design was *first* to shew them the proper Manner of performing that *Duty* of their *Religion*, for which they professedly assembled; and *then* to persuade them rather entirely to leave off these Feasts, at their Assemblies; and to eat and drink for the common Uses of Life, at their own Housess; than to go on in so indecent and inexcusable a Behavior, at a Time, and in Places, when and where They met together, as *Christian Brethren*, for the purposes of their Holy Religion. And this He does,

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in the most effectual manner, from the *Time*, the *Words*, and the *Design*, of the *Institution* of this *Rite*: which the *Apostle* plainly represents as a *Rite* wholly distinct from the *Paschal Supper*; instituted by our *Lord*, not *during* that *Supper*, but *after* it; and *designed* peculiarly for the Direction of his Followers in that one particular manner of religiously commemorating His Death till his coming again. From hence it is, that the *Apostle* draws all that He says, in order to convince Them of their ill Behavior; and of the Necessity of a better Practice: instructing Them, in this easy way, That the *Lord's Supper* had no natural Connexion, or Relation, to any Other *Feast*, or Entertainment for the Satisfaction of their Bodily Appetites; that this End was to be answered better by eating and drinking in their own private Houses; and that it was their Duty to consider the *Lord's Supper*, as a *Religious Rite*, of a very different nature from their *Common Feasts*; and a *Rite*, at which Their Behavior ought to be such as was suitable to the good and serious *End* it was designed for.

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These were the Lessons St. *Paul* chose to draw from the *Institution* itself, for the peculiar Use of the *Corinthian Christians*, in the *first Age* of the *Gospel*. I shall now, from this *Whole Passage*, thus explained, draw a few *Propositions*, for the Use of *Christians* in these *later Ages* of it.

XII. The *Examination* here mentioned by St. *Paul*, as regarding the *Lord's Supper*, is, strictly speaking, a Christian's *Examination* of his own Heart and Disposition, by the *Institution* of this Holy Rite, in order to assure Himself that He comes to the *Lord's Supper*, and will behave Himself at it, not as a Common Meal; or an Ordinary Eating and Drinking; but as a particular *Rite* appointed by Christ: viz. That He comes to it, in order to eat *this* Bread and drink *this* Wine, in a Serious and Religious *remembrance* of *Him*, and of his *Death*.

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The mention made here of *Examination*, was entirely owing to this, that Some of the *Corinthian Christians*, had deviated, in their practice, from the *Institution of Christ*; and behaved Themselves so intemperately and indecently, as to make no Distinction between the *eating* and *drinking* in memory of their *Master*; and their eating and drinking indecently at a Common Meal. When therefore, Any sincere and serious Believer in *Christ* has *approved* Himself to his own Conscience in this Particular, that He comes to the *Lord's Supper*, as *His Disciple*, with a Temper and Design suitable to the only *End* of it's *Institution*; He may be certain that He has *Examined* Himself in that Sense, in which alone the Apostle has recommended this Duty, with regard to the partaking of the *Lord's Supper*.

An *Examination* of a Man's whole Life and Conduct, by the known Law of God, whether Natural or Reveled; if it be wholly in order to render Himself more perfect in the practice of All that is praise-worthy, in every Circumstance and Relation of Life, must be of great Use to Every well-disposed Christian. But for this, Every one is the best Judge for Himself, of the proper and most

most convenient time. My Design is only to observe here, that *Self-Examination*, in this Extent, is not a Duty necessarily previous to the *Lord's Supper*; nor spoken of, by St *Paul*, in this degree, as necessary to our duly partaking of it. And this is fit to be observed; that so No Serious Christian may, on the one hand, make it a pretense for his not coming to this Religious *Rite*, that He has not had time for a long and particular *Examination* into his whole past Conduct; or, on the other hand, be *Uneasy* (as too many have been) at their honest performance of this Duty, in *remembrance* of their Lord and Master, without such a long and particular *Examination*.

In the *publick Office* of Our Church, it is observable that the Duty of *Examination* is proposed to Them, who are at that very time supposed to remain in the Church, as *Communicants*. The Exhortation and Threatning of St *Paul* to the *Corinthians*, are then read to them; They are called upon, at that very time, to *judge* Themselves, and to approve Themselves, by coming with the proper Dispositions to the *Lord's Table*. All which must be supposed to be founded

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ed upon this, That even so short an *Examination*, in the Church itself, just before the partaking of the *Bread* and *Wine*, may be sufficient to satisfy a True Christian, whether He is at that time coming to the *Lord's Supper* with a Temper and Behavior, suitable to the *Institution*, according to what St. Paul has said about it; and that He may *examine* and *judge* Himself, at that very time, enough to be fully satisfied in this essential Point: all which is perfectly agreeable to what I have been now saying.

XIII. The Duty of *Preparation* for the *Holy Communion* being entirely founded upon these few Words of St Paul's, *Let a Man Examine Himself*; it is evident from the foregoing *Proposition*, that the *Preparation* implied in these words, as necessary and sufficient, is such a Consideration of the *Institution* itself, as may satisfy and assure Us that We come to the *Lord's Supper*, as His sincere Disciples, resolved to *eat* and *drink*, in a Religious *Remembrance* of

of Him; Or, with Dispositions and a Behavior, *worthy* of, that is, suitable to, the Design of this Holy *Rite*.

A true Christian needs not any length of Time to assure His Heart of this. Neither can the Opportunities of this Solemnity come so suddenly upon Him, but that He may certainly know Himself to be *prepared*, in this absolutely necessary Sense: and let it be remember'd that I am now speaking only of what is *absolutely necessary*. This is not designed to insinuate, nor does it in the least imply, that *Christians* may not wisely chuse to spend a longer Time in Religious *Consideration* and *Prayer*, just before their Coming to the *Communion*; if They have Leisure, and think it of more Advantage to them to do it upon this Occasion, than upon Any other. But again I say, *This* ought not to be inculcated upon Them, as a *Preparation necessary* before their coming to this *Holy Rite*: lest the Want of so much more Time should either prevent their Attendance upon this Duty; or disturb the Minds of Those who have honestly, and with Christian Affections,

attended upon it, without such a previous Conduct. It is, and must be, always of great Use to Christians. But We are not to confound *Duties*; and make *That* peculiar to the *Holy Communion*, which never was made peculiar to it by *Christ*, or his *Apostles*; which is proper for every Season of our Time, and every part of our Life; and which would have been equally a *Duty*, whether it had pleased our Lord to institute the *Holy Communion*, or not.

XIV. It is evident, from the Passage now before Us, that the Whole Affair of *eating* and *drinking* U N - W O R T H I L Y, in St *Paul's* Sense, is confined to the Frame of our Minds, and our Behavior, A T the very Time of our Performance of this Religious Duty.

Had not Some amongst the *Corinthians* been guilty of great and Criminal Indecencies, *at* the very time of the Celebration, We had not heard of the Crime and Danger of *eating* and *drinking* Unworthily. And now We do read of it in St *Paul*,
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We see it plainly to be their Eating *this Bread*, and their Drinking *this Cup*, with a Behavior and Dispositions, utterly *unsuitable* to the End of the *Institution*; which was the Serious and Religious *Remembrance* of Christ: and in such a manner as plainly shewed that the *Bread* and *Wine* ordained for the *Remembrance* of our *Lord's Body* and *Bloud*, in this Rite, were not thought of by Them so, as to be *discerned*, (or *differenced*, as the word signifies) from *Bread* and *Wine* taken at a *Common Meal*.

XV. Whoever therefore, eats *this Bread*, and drinks *this Wine*, with a Serious and Christian Frame of Mind; and a Behavior *suitable* to the Design of the *Institution*; partaking of it, as a sincere Disciple of *Christ*, under the Sense of his own strict obligations, as such; remembraing his *Body* broken, and his *Bloud* shed, at the same time; and doing the Whole in *Remembrance* of *Christ*, as his Lord and Master; certainly cannot possibly be said to *eat* and
drink

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The Point here is not, Who is *worthy*, in the strict Sense of that word, to appear before God, in any Religious Action: but, Who performs that Action *worthily*, *that is*, suitably to the Nature and professed Design of it; and who, *Unworthily*. No man can be said to be *Worthy*, in strictness of Speech, to approach **G O D** in *Prayer*: but He may, notwithstanding this, *Pray* worthily, or, perform that Religious Duty, in a manner and with a Frame of Mind, in such degree, *worthy* of it, (*that is, suitable to the End of it,*) that it shall be acceptable to God who requires it; notwithstanding his Imperfections and Failings. So, in the present Case, A Christian may not be *Worthy*, strictly speaking, to pay Religious honour to his Lord and Master, in the *Lord's Supper*: but Every sincere *Christian*, called upon to perform this Duty, may perform it *worthily*; or with Thoughts and Behavior

vior suitable to the *End* of it; that is, with a Serious *Remembrance* of his *Master*, for which It was instituted. And agreeable to this Notion is the Language of that *short Prayer*, used in our publick Service, before the *Partaking* of the *Bread* and *Wine*; in which We are led to acknowledge *Ourselves*, not *Worthy* in *Ourselves* to be favorably received by *GOD*; and yet to pray that We may perform the Duty, We are now going about *SO*, as that It may be of Advantage to Us: which is, in other words, that We may perform it *Worthily*; or, in a Manner suitable to the Nature and End of it. On the contrary,

XVI. *He* only ought to be affrighted at the Words of St *Paul*, because *He* only can, in the *Apostle's* Sense, be said to *eat and drink Unworthily*, who, without considering the Duty *He* professes to perform; without a serious regard to the *Remembrance* of his *Lord* and Master, for which only It was commanded; *eats this Bread and drinks this Wine*, either

either with no Thought at all of the *End* of this *Institution*; (which is one Degree of doing it *unsuitably* to the Nature of the thing;) or, (which is Worse,) with Thoughts and Behavior, utterly *inconsistent* with the Design of this *Holy Rite*, or with a Christian's Duty at any time.

To explain this matter a little farther. I do not confine the guilt of eating and drinking *Unworthily*, to the strict Imitation of the *Corinthian* Sinners, in the One particular Instance of their Indecency; but think, it ought to be extended to all Cases, to which the *Apostle's* argument, drawn from the *Institution* itself, by parity of Reason, can reach. Whatever Temper, or Behavior, at the Time of *eating* and *drinking*, is utterly *unsuitable* to the *Design* of the Duty, must, in its degree, come under the *Censure* of this Passage. I am persuaded, It is, *morally* speaking, impossible for any good and serious *Christian*, to eat *this* Bread and drink *this* Cup, without a due *Religious Remembrance* of the *Death* of his Master. But it is not *naturally* impossible, but that
a *Chris-*

a *Christian*, in other respects unblameable, may in *this* fail; so, as either to perform this particular Action with a Temper not *suitable* to the Design of it; or to mix something with it very *Unsuitable* to, and greatly unbecoming, that Design. And, in this case, Such a *Christian* might justly be said to *eat* and *drink* Unworthily, in some degree; *not discerning the Lord's Body*; but indulging Himself in some such Thoughts or Behavior as may shew that He does not, at the very Time of partaking, make a sufficient *Difference* between the *Lord's Supper*, and an ordinary *Entertainment*; between the Deportment proper and suitable to the *Lord's Table*, and that which might not be improper or indecent at *his own common Table*.

On the other hand, A professed *Christian*, tho' very blameable in some parts of the Conduct of his past *Life*; yet, coming to the *Lord's Table* with a serious frame of mind, and on purpose to remember *Christ*, as his *Lord* and *Master*, in the way appointed by Himself; and actually partaking of the *Lord's Supper*, with that Religious *Remembrance* which is *suitable* to it: Such an one, I say, cannot justly be said to do this par-

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ticular Action in an improper way; or to eat this Bread, and drink this Wine, *Unworthily*; that is, *unsuitably* to the Design of the *Institution*; though He may, in other respects, have behaved Himself *Unworthily*, or unsuitably to so holy a Religion.

These *Instances* I mention, in order to explain more clearly what is meant when it is said that the Eating and Drinking *Worthily*, or *Unworthily*, in St *Paul's* sense, is confined to the *Disposition* and *Behavior* of Christians at the very time of their partaking of the *Lord's Supper*; and consists in their doing both, *suitably*, or *unsuitably*, to the Nature and End of that particular *Institution*. And I thought it the more necessary to settle this point in the plainest manner possible, because the great Uneasiness of *Honest Christians*, upon this Head, appears to have been founded, not upon their *actual* partaking of the *Lord's Supper*, *Unworthily*, or in a manner *Unsuitable* to its design; without *discerning* and considering the *End* of it; with which alone St *Paul* concerns Himself: but upon some other sort of Notions not relating to this; and the dread of partaking *Unworthily*, in some sense, which, though unknown to St *Paul*, and sound

found out since his Time, yet is pretended to be built entirely upon *His* Doctrine laid down in this place. This Doctrine I have now endeavoured to explain, for the use of such Christians, in these later Ages.

He therefore, who performs this particular Religious Duty, in a manner, and with a Temper and Behavior, *suitable* to the Nature and Design of it; with a serious Remembrance of *Christ*, as his Lord and Master, who has a Right to the Obedience of his life; cannot be said to eat and drink *Unworthily* in St. *Paul's* sense; nor ought to be afraid of the Censure passed by Him upon such as do so. But it will not follow from his doing this one Duty *worthily*, that He is that *Good Christian*, in all respects, whom His Lord will reward at the last Day. Nor will it follow from a Person's past failures in *Other* points of Duty, that He partakes of the *Lord's Supper* *Unworthily*, in St. *Paul's* sense; if His Temper and Behavior, *at* the time of partaking, be *suitable* to It; and worthy of a true Christian. For if this were the case; no one who had been once a *Willfull Sinner* could ever partake of this *Rite* otherwise than *Unworthily*: No, not if He could be certain that

He should never again, under any possible Trials, willfully transgress the Law of God, thro' his whole life; of which yet it is impossible for any *Christian* to be assured.

The *Corinthian Sinners*, whose Guilt lay in their unchristian Behavior *at* this very *Rite*, were not forbid to come, or at all discouraged by St. *Paul* from coming, to it again. On the contrary, It was supposed still to be their Duty; and They were required to come to it, in a serious and Christian manner: but without the least Encouragement to them from hence, to hope for God's favor without their amendment. So likewise, What is here said cannot encourage Sinners of Any sort, to place the least hope in their partaking of the *Lord's Supper*, whilst they continue in the practice of their Sins; because this Continuance in Sin is itself the Forfeiture of God's favor; and must end in their condemnation, according to the express *Terms* of the *Gospel*. But it is indeed of the contrary tendency, *viz.* to bring Them to attend upon this *Institution*, with such a serious Frame of mind as may happily lead them to the forsaking of all their Sins, and a total Amendment of life. For a person,
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who is a sincere Believer, and partakes of the *Communion* in remembrance of *Christ* as his *Master*, must, in consequence of this, be sensible of the necessity of a *Christian Behavior*; and of an universal obedience to this Master: and cannot therefore, be accounted guilty of a Crime, in thus partaking of it. But, supposing Him *not* to be guilty of *eating and drinking Unworthily*, in the strict original sense of those words; and not to be *condemn'd* by *Almighty God*, upon *this* account: Yet, if He still goes on in his *Sins*; the habitual *Wickedness* of his life, and his own wilful Neglect to reform and amend it, is the most certain and unavoidable *Condemnation*, pronounced against Him by that very *Saviour* whom He commemorates in this Rite.

This may be explained by the Instances of *Faith*, and *Prayer*, and the like. There are, We may suppose, Persons, inwardly convinced of the Truth of the Christian Religion, and therefore, real Believers in *Jesus Christ* as sent into the world by *GOD*; who yet do not in the course of their lives regulate their Practice by his Precepts. In this their *Faith*, or, yielding their Assent to the convincing Evidences of *Christ's* mission;

They act a good part, and a part acceptable to GOD. But by the habitual Disobedience of their lives, They forfeit all title to his favor, and will be condemned at the last day. The ground of this Condemnation will not be, that These persons were destitute of *Faith*; or even of that same Faith which influences good Christians to a truly Christian Practice; but that They were wanting in that absolutely necessary Condition of a Virtuous and Holy Life, which They would not suffer this *Faith* to lead them to. So, in the *Instance of Prayer*; a Person may possibly perform this Duty with his understanding and his affections suitably disposed for it; and yet relapse into the practice of Sin. This unhappy man will not be condemned by GOD for performing his Duty of *Prayer* with Dispositions agreeable to it: but He will be condemned, notwithstanding this, for the willful practice of Sin. There are, without doubt, *Wicked* persons, whose *Prayer* itself is an abomination to the Lord. But these can be only such as have Hearts wickedly disposed, and far from God, at the very time when They pray; or rather, when They are willing to appear to Men to pray. But I am speaking

speaking of the *private Prayer* of One who is sincerely; at the time of his praying, disposed to call upon GOD, as his Governour and Judge. And surely, there is no good Man who would tell such an one that his Addresses will be an *Abomination* to the Lord; or; who would not encourage such a Person, tho' a Sinner, to make his Addresses to God by *Prayer*, in order to the amendment and reformation of his life.

It is true, the very *Faith* and *Prayer* of such a *Person*, will aggravate his Guilt, and consequently his condemnation; unless He amend his whole Behavior. But this, not because his *Faith*, or his *Prayer*, are themselves bad, and unacceptable to GOD: but because They are both, in effect, not only Acknowledgments of what He ought in duty to be; but have a tendency, in their nature and design to make Him better; which Tendency He willfully neglects and resists.

Thus, in the Case before Us, No Christian who *eats* and *drinks*, at the *Lord's Supper*, with a sincere and serious remembrance of *Christ*, as his Lord and Master, can be said to eat and drink *unworthily*, in St. Paul's

sense; or unsuitably to the End of this Rite. Nor can He be said to eat and drink his own *Condemnation*: because He does truly *discern* the *Lord's Body*, by rememb'ring it in the most serious manner. He has therefore, performed this one Duty in a proper manner. But if He be still a willful habitual Sinner in any one Instance; He will most certainly be condemned: not for receiving this Sacrament *unworthily*; (which He does not appear to have done;) but for the Disobedience of his Life, in those Points which are indispensably necessary to Salvation.

What I have said does not seem to me to imply in it any thing contrary to the *Discipline of Christians*, in *Justin Martyr's Age*: who informs Us, that *They* only were allowed then to partake of the *Eucharist*, *who lived, as Christ had commanded*. This general and loose expression is declared, by the most learned Writers who cite it, to be meant only of an *imperfect Obedience* to Christ's laws. For they are sensible of the pernicious consequences of interpreting it rigorously, according to the words. For my Self; I think, *Justin Martyr* could mean no more by it than that Professed Christians who were scandalously

dalously and notoriously Immoral in the habitual and open Conduct of their Lives, were not permitted, before some good Signs of Repentance appeared, to partake of this Religious Rite. And in times and places where this can be certainly judg'd of; and the Rule put in practice without prejudice to Any persons who ought not to suffer by it; it may be a very good Rule still. But I take the foundation of it to be this, and this only, That the admitting persons to the Communion was esteemed to be an acknowledgment of them, as *Christians* fit to be received into the Company, and to partake in the Religious Offices, of such as are really so. And upon this account, Those who continued to bring a publick Disgrace upon their Holy Profession, were not acknowledged, or treated as Brethren. This appears still more plainly from hence, that it was not only from the *Eucharist* that such were debarred; but from all Other parts also of the Common Worship of Christians: Nay, before whole Nations were professed Christians, from the common Intercourses of Society and Conversation; according to St. Paul's rule. *1 Cor. v. 11.* So that this does not appear to have arisen from Any thing peculiar to the

the *Lord's Supper* itself; nor from any opinion that such Persons could not possibly come to it with good dispositions, and eat and drink in such a manner as not to fall under St. Paul's Denunciations: but, from hence, That they were not fit to be owned publickly by their Brethren, because of their continuing to live, in other respects, and in a notorious manner, *unworthily* of the Christian Name. This was thought a proper way of bringing them to some sense of their Sins; or, if that could not be done, of vindicating the honour of the *Christian Society* from the Scandal of such Members.

I have thus endeavoured to explain the peculiar Nature of the *Duty* before Us, so as to preserve the necessary Distinction between *this*, and *other Duties*; in order to prevent the mistakes of honest minds; and to make it evident that no Christian can frame to Himself the least encouragement to continue in any one Sin, from his being thus taught to perform *one single Duty* of his Religion, in a right manner. On the contrary, This very *Duty*, thus performed, naturally leads Him to remember that every *Christian* is strictly required by that Master whom He thus commemorates,

to regard the *Whole Law of God*, by which He is to be finally judged ; and seriously to consider that the Performance of *one Duty*, though performed in the Manner required, will not atone for his willful and habitual Neglect of any *Other*.

Before I conclude this part of the Subject, I must observe that, the Custom in Our Church, (whether the primitive Custom or not, I do not now examine,) being this, That the *Minister* officiating not only delivers the *Bread* and *Wine* into the hands of *Every Communicant*, but at the same time *distinctly* calls upon every Person, to *eat* the *one* in remembrance of Christ's *Body broken* and deprived of Life ; and to *drink* the *other* in remembrance of Christ's *Bloud shed*: This, (joined to the Disuse of annexing this *Rite* to any other *Feast*) guards it almost against the *Possibility* of any serious Christian's *eating* or *drinking*, unworthily ; or *unsuitably* to the End of it. He is in such a manner put in mind of Christ's *Body*, when He takes the *Bread*; and of Christ's *Bloud*, when He takes the *Cup*; that, if He hears the words, and comes with seriousness, He cannot but *eat* and *drink* in a Religious *remembrance* of *Christ*,

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Christ, as his *Lord* and *Master*; and so, cannot eat and drink Unworthily, in the *Apostle's* sense; i. e. *Unsuitably* to this Institution; notwithstanding his Imperfections and Failings in other parts of his Conduct, which have no relation to this Instance of his Duty. I say this of *serious Christians*, who sincerely believe in Christ, as their Master and Judge. As for *Others*; I am not now speaking to Them.

There are no *other* Passages of the *New Testament*, except These already produced, in which *any* such mention is made of this *Religious Duty*, as can lead Us into the knowledge of the *Nature* and *Extent* of it: No other indeed, that are supposed to speak any farther of it, than as a Practice in the earliest Days, when Christians met together for Religious Worship. Particularly in *Acts* ii. v. 42, mention is made of their continuing *stedfast* not only in the *Apostle's Doctrine*; [or rather in Attendance upon their *Teaching*, as the Sense of the word in this place seems plainly to be;] but in *fellowship*; (the same word which signifies *Communion*, and participation,) and in *breaking* of *Bread*; and in *Joint-Prayer*.

If

If by *Fellowship*, or *Communion*, (which answers to the Greek word here,) be meant something distinct from the *breaking of Bread*; it must signify their Charity in the free *Communion*, or *Communication*, of the good things They possess'd, for the use of all their Brethren who wanted them. But if it be meant to be explain'd by the *breaking of Bread*, join'd so close to it; (as the *Vulgar Latin* interprets it;) it then itself relates to the *Lord's Supper*. And, that *breaking of Bread* was a known *phrase* for the *partaking* of it, in the *Lord's Supper*, may appear from what I have before cited out of St. Paul; “*The Bread which we break, Is it not the Communion*, (the same word that is used here) “*of the Body of Christ?*” All the Expressions in this *verse* seem indeed, plainly to relate to these Christians considered as assembling themselves together for *Religious* purposes: tho' it must be own'd that this very phrase of *breaking bread* is evidently used, at the 46th *verse* of this same *chapter*, in the sense of their eating in common at one another's houses; and explained by their partaking of *Food* and *Nourishment*, in the ordinary sense of the words. And perhaps the same phrase of *breaking bread* will be found to be taken

in both these senses, in the 20th chapter of the *Acts* : where, at v. 7. it is used of the *Disciples meeting together, on the first day of the week, to break bread*, in the religious sense of the words ; and at v. 11. personally of St. Paul's *breaking bread, and tasting it*, (as the word in the *original* signifies,) before his final parting from them.

The Words, I Cor. v. 8. *Christ our Passover is (or has been) sacrificed for us ; Therefore, let us keep the Feast, not with the old leaven, nor the leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth* ; supposing them to relate, (as some have imagined) to the *Lord's Supper*, instituted in remembrance of our *Paschal lamb* ; only teach Us that We ought to partake of *this*, which is our *Paschal feast*, with such sincere, untainted, honest hearts, as become Christians. But whoever reads the preceding verses, as directed to the *Corinthians*, will see that they rather relate to their Constant Behavior, as a Society of *Christians*, designed by their holy Religion to be purged from all *leaven*, or every thing that could corrupt them : and that this Constant Behavior is represented under the figure of their keeping a perpetual

a perpetual *Feast*, free from all *leaven* of Wickedness, or wicked Men. For the *Apostle* first commands them to put away from amongst them a very wicked Man, whom He compares to *leaven*, because He might corrupt Others of the *Society*; and then immediately expresses his desire that They should be an entire, uncorrupted, new *Lump* or *Mass*. And this He urges upon them by still continuing the same figure: arguing that, as *Christ* might be called Our *Paschal lamb*, so a *Society of Christians* keeping (as it were) a perpetual *feast*, under the sense of their deliverance, and of the love of their *Deliverer*, should be always as free from the *Leaven* of Wickedness, and keep themselves as clear from the danger of it, by not committing it, or suffering it amongst them, as the *Jews* were required to be free from all *Leaven*, in the *Paschal Supper* which They annually celebrated, in remembrance of the *Passover* at the time of their deliverance out of *Egypt*. Here seems to be no room for introducing particularly the *Lord's Supper*; or of confining to that *Rite*, this Direction of the *Apostle*, which plainly refers to the perpetual Conduct of *Christians*, as Persons strictly obliged to preserve their

Faith

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Faith uncorrupted by the Leaven of False
Doctrines; and their Manners untainted by
the Contagion, or Leaven, of Sin and Wick-
edness.*

Some again have applied to this *Sacrament* the Text, *Hebr. xiii. 10.* “*We have an Altar;* “*whereof They have no right to eat, who serve* “*the Tabernacle.*” But as there is not one *Interpreter*, antient or modern, of great note, who interprets this obscure passage of the *Lord’s Table*; so there is not one good Reason for such an *Interpretation*; but many against it: and particularly, the whole *Tenor* and *Scope* of the *Writer*; which will always best lead Us to his most probable Meaning in such places as we cannot in the clearest manner explain. Now, the main End which the *Author* of this *Epistle* had in view, was to shew that the Dispensation of the *Gospel* did more than answer to all that the *Mosaic Dispensation* professed to hold forth to the *Jews*. And this End he pursues by shewing that the *Author* of it was far Greater than the *Angels*, who assisted at the delivery of the *Law* to *Moses*; and far greater than *Moses*, to whom this Law was delivered: that He is, to his Disciples, of far greater importance, in all respects, than
the

the *Jewish High-Priest* was to the *Jews*; that his Death more than answered all the beneficial purposes of any of the *legal Sacrifices*; and that his *Dispensation* was fully sufficient to bring Sinners to the Favour of GOD. Throughout his whole Discourse, *Christ* himself is the *High-Priest*, the *Offerer*, the *Sacrificer* of Himself: and therefore, Nothing but the Real *Cross*, upon which *Christ* offered himself, can be the *Christian Altar*, in his language. And consequently, the general meaning of this passage may be, that No one can receive any benefit from *Christ crucified*, or from the Doctrine of the *Cross* upon which *Christ* offer'd himself, who still adheres to the *Jewish Dispensation*, greatly inferior to His; and, (as far as it is depended upon for Justification,) opposite to, and inconsistent with, *Christ's* grand Design of introducing another Method of bringing Sinners to Mercy and Happiness.

Some of the *Greek Interpreters* understand this *Text* of *Christ* himself: whom They speak of, as the *Christian Altar*, upon which All our Sacrifices of Prayer and Praise are offer'd to GOD. But this Sense of the word *Altar* seems to bear no relation to the design

of this particular Passage. And indeed, if we will enter more nicely into the Exact meaning of the *Apostle's* peculiar Argument in this verse; it must be own'd, (as it has been rightly observed by some learned Men,) that it is only an Argument to a particular Sort of Men; or rather an *Illustration* of what He is desirous to convince Them of. He is plainly speaking here, not of *Unbelieving Jews*, (for no one ever thought of their receiving Benefit from *Christ*;) but of such as profess'd to believe in *Christ*, and to hope for *Benefit* from *Him*; and yet continued zealous for those parts of the *Law of Moses* which this *Author* had before prov'd to be of much less value than the *Gospel*; and all the advantages accruing from *Them*, to be greatly out-done by the new Dispensation of Jesus Christ. And, with regard to such Persons, the purport of his Words seems to be this —
“ As *Christ*, in his death upon the *Cross*, answers to the *Sacrifices*, on the day of *Expiation*: so, if you still adhere to the *Law* relating to those *Sacrifices*, [Lev. xvi. 27.] You cannot have the *Benefit* you expect from *Christ*, who answers to *Them*. For by that *Law*, none are allowed to partake of those particular *Sacrifices*, so as to
“ eat

" eat of them, and receive nourishment from
" them: but the Sacrifices themselves are
" ordered to be carried out of the *Camp*,
" and to be totally consumed by Fire. And
" consequently, you cannot partake of that
" *Sacrifice* offered by *Christ* upon the *Cross*,
" answering to those *Jewish Sacrifices*,
" whilst you adhere to the Rules which for-
" bid you to *eat*, or *partake*, of them."

This partaking of the advantages of *Christ's* death, is expressed by *eating* of the Christian *Altar*; as *They* amongst the *Jews* who ate of any *Sacrifices*, so as to receive nourishment from them, were said to *partake* (or *eat*) of the *Altar*. I. Cor. x. 18. And likewise, as believing and receiving the *Doctrine* of *Christ* as our spiritual nourishment, is it self express'd by *eating* his *Flesh*, (as we shall see presently) in the *sixth Chapter* of St. *John's Gospel*. Something like this must be the Meaning of this obscure Text. Agreeably to which manner of arguing, the *Writer* of this *Epistle* goes on: and from *Christ's* being crucified *without* the *Gate of Jerusalem*, takes an occasion to urge *Them* to follow *Him* quite out of the *Camp*, which was round the *Tabernacle*; and totally to abandon the *Mosaic Dispensation*, as far as these

Ritual Laws are concern'd. This again, I say, is an instance of the same way of Discourse: not properly a strict Argument; but an *Illustration*, very allowable, from the Custom of that Age, and the Principles of *Those* whom this *Writer* had to do with; and not at all derogatory to the *Writer* himself, who never wished it to conclude more, than He originally designed it to do.

There is also a long Discourse of our Blessed Saviour's, in the *Sixth Chapter* of St. John's Gospel, about *eating His Flesh* and *drinking His Bloud*; which Many have laboured much to interpret concerning the *Lord's Supper*: especially since the absurd Doctrine of *Transubstantiation*, and other Dark and Unintelligible Notions, have been brought into this *Subject*. But as there is no appearance that this *Passage* was understood, in the very first Days of the *Church*, to concern this *Rite*; so, whoever will seriously consider the *Whole* of it, will presently find that it could not relate to a *Duty*, which was not then instituted, nor so much as hinted at to his Disciples; but was indeed only a very High *Figurative Representation* to the *Jews* then about Him, of their Duty
and

and Obligation to receive into their Hearts, and digest, his whole Doctrine, as the Food and Life of their Souls.

The difference of *Expression* in the two Cases, helps to shew this. In the Institution of the *Lord's Supper*, our Saviour says, “The “*Bread* which you are to eat, in this *Rite*, “is My *Body*;” not, “My *Body*, or *Flesh*, “is your *Bread*, or your *Food*;” The *Wine* “which you are to drink at my Table, is “My *Bloud*;” not, “My *Bloud* is your *Wine*, or your *Drink*.” And with regard to Both, He declares That they are to be *eaten* and *drunk*, as *Memorials*, or in *remembrance*, of Him. But in the discourse in *St John*, He says not one word of eating his *Flesh* or drinking his *Bloud*, in *remembrance* of Him, after He should be taken from them; but is exhorting them to the *eating* his *Flesh* and *drinking* his *Bloud*, at the very time of his speaking to them. This therefore, cannot relate to the celebration of a *Memorial* of his sufferings a long time afterwards; which could not be put in practice during his presence with them: but to the *eating* his *Flesh* and *drinking* his *Bloud*, in a Sense consistent with doing it, even at that time whilst He was living and present,

as well as after his death; · and that can be no other, than receiving Him, by receiving his *Doctrine*, as the Food and Nourishment of their Souls.

Thus they have been understood by the *Best Interpreters*: and, what puts the Matter beyond all doubt, thus our *Blessed Lord*, at the End of that Discourse plainly interprets them himself, *viz.* v. 63. Where, upon the gross misapprehensions of his Followers, He does not express Himself thus to them,

“ I mean, by these sayings, which some of
“ you think so hard, your partaking of a
“ Religious Institution, in memory of my
“ *Body and Bloud*, after my Death ;” which
He would unavoidably have done, had this been
his Meaning. But, on the contrary, He ex-
plains himself thus — “ The Words which
“ I speak unto you ; the *Doctrines* I teach,
“ for which I shall suffer in the *Flesh*, and
“ which I shall seal with my *Bloud* : These
“ are the things I mean, which I have talk-
“ ed of, under the Notion of *Meat* and
“ *Drink*, to nourish you to Eternal Life.
“ *These Words* are *Spirit*, and these are the
“ *Life* I have been speaking of ; and These,
“ if you will receive them, shall be *Vital*
“ *Food* to you.” A manner of Explication,
which

which Our *Blessed Lord* could not, (I humbly presume) have made use of ; had He ever designed this Discourse to be understood of his future Institution of the *Lord's Supper*. For, upon this Supposition, He either would have pointed out this to his Hearers ; or, at least, would not have explained himself by Words which carry along with them *Ideas*, very remote from it, and indeed inconsistent with it.

This *Passage* therefore, of St *John's Gospel*, I purposely omit, as not relating to the present Subject.

After having thus shewn, from express Words of the *New Testament*, what is necessary towards a due Performance of this Religious Duty ; and consequently, what is not so ; We may the better proceed to some other *Observations* upon the same Subject. The *Essence* of this Duty, We see, consists in the *Remembrance* of *Christ*. The believing in Him, and professing Our selves his Disciples and Followers, is not only necessary, in the Nature of the Thing, towards this *Remembrance* ; but this *Remembrance*, by partaking of *Bread* and *Wine* as Memorials of his *Body* and *Bloud*, is itself a pro-

fessed Communion or *Fellowship* with Him, as our Head: And the doing this, in a Body or Society, is a professed Communion or *Fellowship* with All other Members of the same *Body*, or *Society*, under Christ. *Faith* in Christ, therefore, as sent into the World by *God*, is the Ground of this *Remembrance*. Professing ourselves to belong to Him, in a *Religious* Sense, (as *Members* to the Head in a *natural* Sense,) is implied in it. And professing ourselves to have a Relation to all other *Christians*, (as *Members* in the Natural *Body* have to one another,) and to have that mutual real Concern and Affection which results from such a Relation amongst *Disciples* to the same *Master*, is likewise implied in it; according to St *Paul's* reasoning. From hence the following *Proposition* will arise.

XVII. It is an Employment very proper, and very agreeable to this *Institution*, to revive in our Minds, upon this occasion, the Force of all those Arguments upon which We believe in *Christ*; to own ourselves
His

His Disciples; to confess, and heartily condemn, all our Deviations from *His Laws*, and Precepts; to acknowledge before God our Obligations to live as *His Disciples*, who expect to be happy upon *his Terms* only; to express our sincere Thankfulness for his Doctrine, Example, Life, and Death; to profess our Dependence upon *Him*, as our only *Head*; and lastly, to revive and enlarge our affectionate Union and Sympathy with all other Members of the same Body throughout the World.

A serious Christian cannot better employ his Time, upon this occasion, than in reviving in his own mind the proper thoughts upon these *Subjects*, in such manner, as to have the best Effect upon Himself, in the whole Conduct of his Life. For I must observe that, though the performance of this *one Duty* in a manner not *unworthy* of it, or *unsuitable* to it, be the *Great Point* to be necessarily regarded, at the very time

time of our attendance upon this *Holy Institution*; Yet, the nature of the Thing itself, consider'd in all it's Circumstances, directs the Mind of a Christian to many Thoughts; which, though not absolutely Necessary to the Performance of the Duty, are of the greatest Importance to Himself: and may thus prove, by it's own Tendency and good effect upon a Moral Agent, not only an Act of Obedience to his Lord's Command; but a *Mean* leading to his own greater Increase in all that is Worthy of a Man, and a *Christian*.

Our *Faith* in *Christ* cannot be improved, but either by *God's* giving Us *New Evidences* of the Truth of his Pretensions; (which We cannot expect;) or, by our own serious Review and repeated Consideration of all the *Old Ones*: and this *Review* cannot be more properly taken, than when We profess Ourselves, by a solemn *Act* of his appointment, to be His Disciples, or *Believers* in Him. Our *Thankfulness* cannot be heightened, but by the reviving in our Minds the Memory of the Benefits We have received; which are the only Grounds of *Thanksgiving*: And We are very properly led to *these*, when We are celebrating the

great

great Instance of God's love to mankind, in his Son *Jesus Christ*. Our *Charity* to all *Others* can never be more effectually improved, or inflamed, than when We take our Obligations to It from the Love of God to Ourselves, shewn forth in the *Commemoration* of the *Death of Christ*; and from our being all United in one *Body*, under Him our *Head*.

These I mention, as very proper Employments of our serious Thoughts, during the time of the *Whole Attendance* upon this *Rite*: but not as Subjects so peculiar to the *Lord's Supper*, as to be *absolutely necessary* to be enlarged upon, every time We partake of it. The *Custom* of our *Church* often gives us leisure to employ our private Thoughts; and these are Points worthy of them. But the *Essence* of this *Duty*, or what constitutes the *Nature* of it, is comprehended within the bounds of our partaking of the *Bread* and *Wine*; and consists in our doing it, as *Christians*, in *remembrance* of Christ and his Love: which cannot be done without *Faith* in Him, and *Thankfulness* to God.

Before I proceed, I think this the most proper place to apply the Whole of what I have now laid down concerning the *Nature* and *End* of the *Lord's Supper*, more particularly to our *Publick Office* of The *Communion*; in order to adapt it to the Use of such as attend upon this Religious *Rite* in our Churches.

It may truly be said in *general*, That the Expressions of *Faith*, *Repentance*, *Thankfulness*, and *Charity*, scattered through this *Office*, are so many, and so full; that no Christian can doubt of their being completely sufficient for all the purposes of his attendance upon the Lord's Supper; should there be no opportunity of his adding any, more private, to them. I shall therefore now, enter more particularly into the several *Parts*, and *Prayers*, that compose It; in order both to interpret such *Passages* (relating to this *Institution*) as may stand in need of *Interpretation*; and to lead all Persons concerned to make use of It, in the most proper and *Christian* manner.

The

The *Communion-Office* (I mean that Part of it in which *Communicants* only are concerned) begins with *Sentences*, relating chiefly to the Duty of Beneficence to all Men, by our *Alms* and Charitable Contributions. It proceeds to the Charity and Assistance of our United *Prayers*, for the good and happiness of the Whole Body of Christians.

After this follows An *Exhortation*, particularly relating to the *partaking* of the *Lord's Supper*. In this the *Minister* who officiates earnestly recommends to Those who are then present, the *Consideration* of the *Nature* and *End* of what They are going to perform, in these words. “ Ye that “ mind to come to the Holy Communion “ of the Body and Bloud of our Saviour “ Christ ;” [that is, You, that now remain in the *Church*, with a design of partaking of that *Bread* and *Wine*, which are appointed to be *Memorials* of the *Body* and *Bloud* of *Christ*;] “ must consider how St Paul ex- “ horteth all men diligently to try and ex- “ amine Themselves before They presume “ to eat of that *Bread* and drink of that “ *Cup*.” [that is, You must consider that St Paul exhorts *Christians* to examine, and

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approve themselves to their own Consciences, so sincerely and effectually, as to assure Themselves that They come to this *Holy Rite* with Dispositions agreeable to the Nature and End of It's *Institution.*] “ For as “ the Benefit is great, if with a true penitent “ Heart and lively Faith We receive that “ Holy Sacrament; for then We spiritually “ eat the flesh of Christ and drink his Bloud; “ then We dwell in Christ, and Christ in “ Us; We are One with Christ, and Christ “ with Us: so, is the danger great if We “ receive the same *unworthily.*” [That is, The Reason why We should *examine* Ourselves to this purpose, is, that We may assure Ourselves, We partake of this *Rite* in such a manner, as that it may be to Our Advantage, and not to our hurt. For, on the one hand, if We come to it with such Dispositions of mind as become *Christians*, and are agreeable to this *Institution*; particularly, with a due Sense of our past Sins, and a Resolution of behaving ourselves as *Christ's Disciples*; and with a true *Faith* (or *Belief*) in Him, as sent into the World by God, without which We cannot *remember* Him at his *Table* as our Lord and Master; We shall then, with these Disposi-

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Dispositions of mind come to good purpose. By our *Faith*, and sincere accepting Him as our Master, we shall come up to the full meaning of that Expression in the *Gospel*, in which his Followers were called upon to *eat his Flesh and drink his Bloud*; in a Spiritual or Religious Sense embracing his Doctrine, as the *Food* and *Life* of our Souls. We shall then be so acceptable to *Christ*, that We may be said (by a strong Figure of Speech) to *dwell in Him*, and *He in Us*; to be *One* with *Christ*, and *Christ* with *Us*; *that is*, that *Christ* and *We*, to all the Intents and purposes of True Religion, shall be in perfect Friendship and Union together: *We* partaking of the good Spirit of his *Gospel*; and *He* receiving *Us*, and doing all good Offices to *Us*, as his true Disciples and Followers. On the other hand,] “The danger
“ is great, if *We receive the same Unwor-
“ thily*. For then,” (as the *Exhortation*
“ goes on) We are guilty of the Body and
“ Bloud of Christ our Saviour; We eat and
“ drink our own Damnation, not consider-
“ ing the Lord’s Body; We kindle God’s
“ wrath against Us; We provoke Him to
“ plague Us with divers Diseases, and sun-
“ dry kinds of Death.” [The whole Express-
“ sion

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sion of this is taken from St Paul's Denunciation against the *Corinthian Christians*: and must be interpreted by It, (as I have already fully explained it, p. 49.) in this manner.

" For, if We partake of the Lord's Supper *unworthily*; or with *Dispositions* contrary to the Nature of it, and in a manner *Unworthy* of it, or *unsuitable* and contradictory to the End of it; We then shall come under the Censure of St Paul: We shall eat and drink our own *Condemnation*, or Judgment against our selves, *viz.* whilst We eat, as at a Common Table, not considering that this *Bread* is the *Memorial* of the Lord's *Body*, and therefore to be differenced from *Bread* taken at a *Common Meal*; and shall, by a Behavior so *unworthy* of this *Institution*, displease Almighty God, and provoke his Anger, as the *Corinthian Christians* did."] Upon these accounts, The *Exhortation* goes on to engage the Persons present, Now to judge Themselves, so, as to repent of all their Sins; to come to the *Lord's table* with a stedfast *Faith* in *Christ*, now to be remembered; and to revive in their hearts the real Sentiments of *perfect Charity* towards all men; and the heartiest thankfullness to GOD: Assuring them that, with this Temper,

per, and these Dispositions of Mind, They will be *Meet Partakers*, (that is, will partake *Worthily*,) of these *Holy Mysteries*.

[The *Bread* and *Wine*, to be eaten and drunk, in a Religious remembrance of Christ, are here called *Mysteries*: not in the Common Sense of the word *Mystery*, as it has been understood to signify either a Thing *incomprehensible* to our Understandings, or a Matter still hidden from Us. For We cannot be said to be *Meet Partakers* of a *Mystery*, in either of these senses of the word: Nor would the *plural Number* have been used, as if in either of these senses there were more *Mysteries* than One in this Affair. But the *Bread* and *Wine* are called *Mysteries* here, either because They *Mystically*, (that is, *Covertly*, or *Figuratively*,) represent to Us the *Body* and *Bloud* of Christ; Two Things very different from this *Bread* and *Wine*, which are the *Memorials* of them: Or, as this Representation is made in a Religious *Rite* peculiar to the *Christian* Worship; agreeably to that Sense of the word *Mysteries*, in which the *Religious Rites* in honour of any particular *Deity* amongst the Heathens, were so called; viz. private or peculiar *Ceremonies*, in which Some particular Persons only bore a part, who had

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been duly *initiated* into that Worship They
belonged to.]

After this *Exhortation*, the *People* are solemnly called upon to make a general Confession of their Sins. And this is followed by a very Expressive Prayer of the *Minister officiating*; formed upon the supposition of hearty *Repentance*, and true *Faith* in the *Communicants*; and petitioning for their *Pardon*, their Increase in all Goodness, and their Everlasting Happiness. A few plain *Texts* of the *New Testament* are then read, relating to the *Love* of *GOD*, and his merciful Dispensation towards Us, through his Son *Jesus Christ*: very properly preparing the Way to the Hymn of *Praise* and *Thanksgiving* which follows them. In all these Every Person present ought to think Himself concerned; and to attend to them with the Seriousness of a truly *Christian* Mind.

A short *Prayer* is then put up; in which All in the *Congregation* first acknowledge themselves unworthy of *GOD's* favour, and profess their Dependence upon his great Mercy for their Acceptance: and then add this Petition; “Grant Us therefore, Gracious
“ Lord, so to eat the Flesh of thy dear Son
“ Jesus Christ, and to drink his Bloud, that
“ our

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" our sinful Bodies may be made clean by his
" Body, and our Souls washed through his
" most precious Bloud; and that We may
" evermore dwell in Him, and He in Us."

This is all expressed in the *figurative* manner: but the Meaning of it, in plain words, is this,—“ Grant that We, though *Unworthy*,
“ in our selves, of thy favorable accept-
“ ance, may eat this *Bread* and drink this
“ *Wine*, which are now to be taken in re-
“ membrance of the *Flesh* [or rather * *Bo-*
“ *dy*] and *Bloud* of *Christ* so *worthily*; in
“ a manner so *suitable* to the End and Na-
“ ture of the *Institution*; that We may be
“ acceptable to Thee in it; and that our Re-
“ ligious Attendance upon this *Rite*, as *Chri-*
“ *stians* sincerely believing the *Gospel*, may
“ prove one *Mean* of our answering the
“ great End of our Blessed Lord's living and
“ dying for our Benefit; the being *purified*
“ both in *Soul* and *Body*; and may help to
“ lead Us to a State of *Holiness*, by which
“ alone We can hope to be in Union and
“ Friendship with *Christ*. ”

* This is our Lord's own word, appropriated by Him to this Rite: and carries with it an *Idea* something different from that of the word *Fleß*. In the following part of this very Sentence, the word *Body* is restored: and ought indeed to be always preserved.

Our Bodies are *made clean* by *Christ's Body*, and *our Souls* washed through *his* most precious Bloud, by our being influenced by his *Doctrine*, (seal'd with his Death) to obey all God's Laws. And our eating and drinking in *remembrance* of His *Body* and *Bloud*, tend to procure Us this *Cleanness* and *Washing*, (*i. e.* all that is meant by these *figurative* words,) by being done in *remembrance* of that *Master*, whose *Religion* was designed, in the whole Tenor of it, to engage Us to *cleanse Our selves from all Filthiness of the Flesh and Spirit*, by *perfecting Holiness in the fear of God*. II. Cor. vii. 1. This Rite, duly performed, is the Profession of our own Relation to *Christ*, and obligation to obey all his Laws; and is one Mean of leading Us to that Universal Obedience. They who embrace an obscure Notion of receiving any other sort of *Cleansing* and *Washing*, from this *Holy Rite*, seem to me to delude themselves; and to expect from it what our *Blessed Lord* never annexed to it.

The *Prayer*, called the *Prayer of Consecration*, follows next. And this is so framed, that the whole *Congregation* is supposed to join in the *One* only Petition in it, which is manifestly formed upon the Original Design
of

of this Holy *Institution*; and very properly placed here, just before the acts of receiving the *Bread* and *Wine*. In this, All the *Communicants* are taught to say, “*Hear Us, O Merciful Father, We most humbly beseech Thee, and grant that We, receiving these thy Creatures of Bread and Wine, according to thy Son, our Saviour Jesus Christ's Holy Institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Bloud.*” In which is plainly implied this *Doctrine*, That to eat *this Bread* and drink *this Wine*, as becomes Christians, in a Religious Remembrance of *Christ's* Death, is truly and sufficiently to answer the *End* of the *Institution*: and also that it may, therefore be made a Just Ground of Praying to God, as We do here; *viz.* That, thus partaking of them, in obedience to our Master, (not as of *Bread* and *Wine* for the Common purposes of Life, but as now designed for the *Remembrance* of our Lord's *Body* and *Bloud*,) We may, by the sincere performance of *This* part of our Christian Duty, be led to the practice of that Universal Righteousness to which *Christianity* strictly obliges Us; and by these means be prepared and qualified to *Partake* of all

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the Benefits of Christ's Body broken, and Bloud
shed, now to be Remembered by Us.*

If there be any time between this *Prayer*,
and your own receiving the *Bread* and *Wine* ;
nothing can be more agreeable to the Na-
ture and End of this *Rite*, than to employ
it in some such Thoughts as these. “ I have
“ now examined my own heart, and can fin-
“ cerely say that I come to the *Lord's Sup-*
“ *per* with a serious Design of rememb'reng
“ *Jesus Christ's* Death, as his Disciple, truly
“ believing Him to have been sent into the
“ World by God ; renouncing Every Thing
“ condemned in his Gospel ; expecting Par-
“ don and Favor from God, upon the Terms
“ of his Gospel only ; thankful for All the
“ Mercies of God, particularly for his Love
“ in redeeming Us by his Son from all Ini-
“ quity : and knowing Myself in perfect
“ Charity with All Men, and full of Uni-
“ versal Goodwill towards them. And there-
“ fore, I ought not to doubt of being ac-
“ cepted by God, in this sincere Design of
“ thus rememb'reng the Death of his Son,
“ in the way appointed by himself.”

At the time of your own partaking of the
Bread and *Wine*, the great Point is the At-
tendance

Sacrament of the Lord's Supper. 119

tendance of the Mind upon that *Remembrance of Christ*, which distinguishes the Eating *this Bread*, and Drinking *this Wine*, from Common Eating and Drinking. Now, in our *Communion-Office*, the *Minister* who officiates, when He comes to this part of the Service, in which you are to receive the *Bread* and *Wine*, first offers up a Prayer that the *Body of our Lord Jesus Christ, which was given for You, may preserve your Body and Soul unto Everlasting Life*: that is, that the *Real Body of Christ*, long ago offer'd up upon the Cross; or, that the Sufferings of Christ, undertaken, submitted to, and designed, for the promoting your Eternal happiness, may effectually answer that good purpose; and move and influence You so, in the virtuous Conduct of your whole Lives in this World, agreeably to what He indispensably requires, that You may obtain his promise of Everlasting life in the World to come. And after this, at the instant of delivering the *Bread*, He puts you in mind of your Duty to eat this *Bread* in *Remembrance of Christ's Death*. And so, after the same prayer concerning the Blood of Christ, He delivers the *Cup* to you, and at

the same time exhorts You to drink of it in *Remembrance* of his *Bloud*. This secures You from All such Deviation of Thought, or Improper Behavior, as can affect the *Eſſence* of this *Religious Action*; and, direct- ing You to the *Remembrance* of what was designed to be now religiously *remember'd*, makes it impracticable for You, if You are truly serious and in earnest, to eat or drink **UNWORTHILY**. To *these Words* therefore, attend with an undisturbed and sincere application of Mind; and You will unavoidably make it your own *A&t*, and say within Yourself; “ I eat this *Bread* for that purpose
“ only for which it is designed; In a reli-
“ gious *remembrance* of Christ’s Body bro-
“ ken; and of that *Death* of His, which by
“ this action Christians are required to
“ shew forth, till his coming again:” And,
at the taking the *Cup*, “ I drink this *Wine*,
“ in a serious and thankful remembrance of
“ Christ’s *Bloud*; which was *shed* for Me,
“ and for Many, for the *Remission* of *Sins*:
“ that Bloud which He freely *shed*, as a *Seal*
“ to the *New Covenant*; in which He promi-
“ ses, in the Name of G O D, Forgiveness
“ and Favor upon our Actual Amendment,
“ and sincere obedience to his Laws.”

This

This is that personal *Appropriation* of the *Bread* and *Wine* to the Serious and Religious *Remembrance* of the *Body* and *Bloud* of *Christ*, which alone can make this *Rite* of any Benefit to a Believer, by making it acceptable to God. It is, if I may use the word, a sort of *Consecration* of them, which is the Duty of Every *Communicant* himself; and without which all other *Consecrations* that have gone before, will do *Him* No service at all. It is *He alone*, who must, by his own inward thought, and application of his Mind to the *Remembrance* of *Christ*, make *this Bread* and *this Wine*, different to Himself from *Bread* and *Wine* taken at a Common Meal. Here therefore, lies your Great Concern, at this time: nor can there be any failure in this, if your Belief in Christ be sincere, and your attention fix'd to what You are doing. And be assured that, having thus partaken of this *Bread* and *Wine*, with a serious *remembrance* of Christ's Death, and as his Disciple, You have partaken of the *Lord's Supper*, agreeably to the *Design* of the *Institution*; and cannot therefore, be in the Number of *Those* who may justly be said to eat or drink **UNWORTHILY**, not *discerning* the Lord's *Body* and *Bloud*; or have the

the least *Cause* to fear Any of those *Threatnings* of St Paul, which belong only to Such as do so.

I say not this either to shorten, or to slacken, in the least degree, that Rational and Christian *Devotion*, which You may think more beneficial to You at *this* time, than at any Other. But I think it my Duty to guard against the beginnings of Any such Notions, as must fill your own Mind with Unnecessary Horror; and represent G O D to You, as requiring an *Act* of *Religion*, which You either cannot perform at all; or not without such Difficulty, as leaves you no Assurance of its being acceptable to Him; and consequently, must overturn the good End proposed by *Christ* in the *Institution* itself.

After you have *thus* received the *Bread* and *Wine*; if You have time, whilst other Persons are communicating, Some such *Words* as these following will be proper Expressions of Such *Thoughts* as this *Holy Rite* naturally leads Us to.

“ I have now, O God, in obedience to
“ the Will of thy Son *Jesus Christ*, par-
“ taken of *Bread* and *Wine*, in that manner
“ in which *Christians* are required religiously
“ to

“ to commemorate his *Death* and *Passion*.
“ By this Solemn Act of my own, in this
“ Assembly, and in the Company of my *Fel-*
“ *low-Christians*, I have voluntarily profess'd
“ Myself His Disciple: And by This I have
“ acknowledged my strict Obligation to per-
“ form thy Whole Will made known to Us
“ by Him. I am truly sensible of thy Love to
“ Mankind, in sending thy Son into the
“ World, to enliven and strengthen, by his
“ excellent Doctrine, and by his Holy Ex-
“ ample, our Sincere Endeavors to know
“ and practice thy Commandments. I offer
“ up my sincerest thanks for All that He
“ did and suffer'd for Us; and praise Thee
“ for all the Benefits designed and promised
“ to Us, from his Life, his Death, and his
“ Resurrection from the Dead, by which He
“ was truly demonstrated to be Thy Son.
“ I am sensible, I have not lived as becomes
“ the *Disciple* of such a Master. And I
“ have learned, from the Holiness of thy Na-
“ ture, and thy Son's express Declarations
“ in his Gospel, not to expect either Pardon
“ through Him, or any Benefit from Him,
“ but upon the *Terms* proposed in his Gof-
“ pel; the utter forsaking all Sin and Im-
“ morality, and the actual Amendment and
“ Reformation

“ Reformation of what is truly blame-wor-
“ thy in my Temper, or my Behavior. I
“ can expect no favor as *his Disciple*, but
“ upon *his Conditions*: and These I will e-
“ very day more and more endeavor to come
“ up to. I have here profess'd my Commu-
“ nion with *Christ*, as *Head* of thy *Church* ;
“ and with Every *Christian* throughout the
“ World, as a *Joint-Member* of the same *Bo-*
“ *dy* of which he is the *Head*: and I now pray
“ to Thee for the true happiness of them All.
“ Accept this sincere profession of my *Faith*
“ in *Thee*, the Only True God ; and in *Je-*
“ *sus Christ* whom Thou hast sent. Receive
“ my Praises and Thanksgivings ; my Pray-
“ ers for Myself, and Intercessions for the
“ whole World. Let this Attendance,
“ which proceeds from my desire of fulfil-
“ ling thy whole Will, be acceptable to
“ Thee: and let the Consideration of thy
“ Mercy, proposed to the World by *Jesus*
“ *Christ*, move me to so constant and uni-
“ form an obedience, as may entitle Me to
“ all the Benefits promised to his sincere
“ Followers, by *Him* whose Death I have
“ now commemorated. In *his Name*, and
“ as *his Disciple*, I implore thy Pardon ;
“ and entreat thy Favor. Lead me, O Lord,

“ by the guidance of thy good Providence,
“ far from the paths of Sin, into such a
“ State as may best secure and improve my
“ virtue. Direct and assist me, in all my
“ Endeavors, by all such Methods as are
“ proper to move and assist thy Free and
“ Reasonable Creatures: and so, at length
“ conduct me safe through a World of Trials
“ and Temptations, to the Possession of
“ that extraordinary Happiness, which Thou
“ hast prepared for Those who truly love
“ Thee, and sincerely obey Thee, through
“ thy Son *Jesus Christ*, our blessed Lord
“ and Saviour *.”

When all Persons present have received the *Bread* and *Wine*; They are again to join in the *Publick Office*: In which, after the *Lord's Prayer*, the Congregation prays to *Almighty God* thus — “ *We entirely desire thy Fatherly Goodness mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching Thee to grant that, by the Merits and Death of thy Son Jesus Christ, and through Faith in his Bloud,*

* If there be any more Time before All have communicated, it may be usefully employed in considering the Original Institution, Design, and Advantages, of this *Religious Rite*, as they are plainly set forth in several parts of this Book.

“ Bloud, We and all thy whole Church may
“ obtain remission of our Sins, and all other
“ Benefits of his Passion. ——We present un-
“ to Thee Ourselves — to be a reasonable,
“ holy, and lively Sacrifice unto Thee ; hum-
“ bly beseeching Thee that All We who are
“ Partakers of this Holy Communion may be
“ fulfilled with thy Grace and heavenly Bene-
“ diction.”

The Sacrifices which alone are here mentioned, are The Sacrifice of Praise and Thanksgiving ; and the Sacrifice of Ourselves, as offered and devoted to the Service of God, in a Life of Holiness becoming Christians, now Solemnly professing Themselves such : Both of these called Sacrifices in a figurative Sense ; and both offered by the Whole Congregation. The Two Petitions here made, are very proper after this Solemnity. The One is, Not only that *We*, who have now partaken of it, but that the Whole Body of Those who profess Themselves Christians, may, by the Love of God shewn forth to the World in Christ Jesus, and through Him, be accepted in their sincere and constant Endeavors to do his Will, notwithstanding their Imperfections ; in such a manner as to obtain forgiveness of all their past

past and forsaken Sins, and all *other Benefits* which the *Death* and Sufferings of *Christ* lead his Followers to, or procure for Them. The *other Petition* is, That All We, who have, in obedience to our Lord's Command, now partaken of *his Supper*, in a Religious *remembrance* of Him, may be acceptable to God, so as to be filled with his *Favor*; and to be guided, assisted, and *blessed* by Him, in our *Christian Course* through this World to a Better.

These things are not spoken of, as sealed to Us, or procured for Us, by this single Action of partaking *worthily* of The *Lord's Supper*: but it is here properly made the Prayer of every *Christian*, that He may, in *other parts* of his *Conduct*, as well as *this*, be a *Christian* indeed; and so be entitled to the Blessing and Mercy of God, in their full Extent, through *Jesus Christ*. If We hope for remission of our Sins, through *Christ*; it must be upon *his Terms* only: and therefore, We ought to express (as we do in the *former* of these petitions) our earnest desire that Nothing may, on our part, hinder our receiving so great a good: a *Good*, not to be attained by doing *one* part of our *Lord's Will*, but the *Whole*. So likewise, the *latter*

of

of these *petitions* does not suppose that the very partaking of this *Holy Communion* has already filled Us with *Grace and God's heavenly Benediction*: but is framed to express the desire of a Christian mind, that *We*, who have done *This* part of our Duty, may be still farther favored, directed, assisted, and blessed, in the performance of all our Duty, and in the obtaining the Happiness promised, not to the performance of *this* part of his Will alone, but, to the Regular and Honest performance of the *Whole*. And these Points ought to be kept distinct: that the Sense of what is necessary to Salvation, may be preserved, in it's full force, upon the minds of Christians.

There is *Another Form of Thanksgiving*, and *Prayer*, allowed to be used, upon this occasion; but very seldom, I think, read. In this, We are taught to say,---“ *Almighty and Everliving God, We most heartily thank Thee for that Thou dost vouchsafe to feed Us, who have duly received these Holy Mysteries, with the Spiritual Food of the most precious Body and Bloud of thy Son our Saviour Jesus Christ; and dost assure Us thereby of thy Favor and Goodness towards Us; and that We are very Members incorporated*

" corporate in the Mystical Body of thy Son, which is the Blessed Company of all faifthfull people; and are also Heirs, through hope, of thy Everlasting Kingdom, by the merits of the most precious death and passion of thy dear Son." — After which, We beg of God so to affit Us, with his Grace, that we may continue in that holy Fellowship, and do all such good Works as He has prepared for Us to walk in." &c. The *Holy Mysteries* here spoken of, are the *Bread* and *Wine*, which are *Memorials* of something not present, viz: of the *Body* and *Bloud* of Christ. They who have *duly* received these, have done it, as *Christ's Disciples*, sincerely believing in Him. And they are said to be admitted to *feed* upon the *Body* and *Bloud* of Christ; not by eating the *Natural Body*, and drinking the *Natural Bloud* of Christ; (which it is horrible even to mention;) but, in a figurative Sense, by eating this *Bread*, and drinking this *Wine*, in solemn *Remembrance* of his *Body* broken and *Bloud* shed for Mankind. Thus, by a strong Figure of Speech, They may be said to feed upon the *Body* and *Bloud* of Christ, as They perform these *Actions*, believing and receiving *Christ*, and his *Doctrine*:

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and God may be said to propose to Them his *Blessed Son* to be acknowledged as their Master, and *his Doctrine* to be digested into their Spiritual nourishment, by calling Them to a *Profession* of their *Faith*, in their Attendance upon this Institution. Every thing may be called *Food*, in a Spiritual sense, which tends to the improvement of the *Soul* in what is truly good; as *Bodily Food* does to the health of the *Body*. And therefore, As *Bread* and *Wine*, taken at an ordinary Meal, are the *Food* of our *Bodies*; so *this Bread* and *Wine*, taken in a serious and Religious *Remembrance* of Christ, as our Master, may, (in a *figurative*, Spiritual, or Religious sense,) be stiled the *Food* of our *Souls*, or the Nourishment of *Us* considered as *Christians*: as the Receiving them *duly* implies in it our believing and receiving the Whole *Doctrine* of Christ, which is the *Food* of the Christian Life; and leads our Thoughts to All such Obligations and Engagements on our part, and all such promises on God's part, as are most usefull and sufficient for our Improvement in All that is worthy of a Christian.

And

And Almighty God, on his part, requiring and accepting our due performance of this part of our *Duty*, does by this assure *Us*, who come to profess our selves the *Disciples* of Christ, that We are in his Favor. Or, in other words, The *Lord's Supper*, being instituted as the *Memorial* of his *Goodness* towards Us in *Christ Jesus*, may justly be looked upon, as a Token and Pledge to assure Us of what it calls to our Remembrance, *viz.* that God is ready to pardon and bless Us, upon the Terms proposed by his Son : and consequently, that We are received by Him as the *Disciples* of Christ, *Members* of his *Body* the *Church*, and *Heirs* of his Heavenly *Kingdom*; in a word, as Persons entitled to all the Happinesses promised to *Christians*, if We be not wanting to Ourselves in *Other* parts of our *Duty*. And that We may not fall short of so great Mercies, We are taught, in the *Prayer* annex'd to this *Thanksgiving*, to ask God's assistance towards our performance of what is still on our part necessary, in the conduct of our Lives, *after* our having *duly partaken* of the Holy *Communion*. Neither here, is this *Grace* of *GOD* supposed to be a certain and immediate effect of our receiv-

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ing this *Sacrament WORTHILY*; but is plainly left (as it ought to be) as the *Subject* of a *Christian's Prayer*, wholly distinct from the Duty of communicating.

This, I think, is the only Explication of these *Figurative Expressions*, agreeable to the *primary Design* of this *Rite*. If Any, not content with *this*, seek for *Another*; They must not seek for it, as far as I can judge, in the *Original Institution*.

I have thus endeavored to explain Every *Passage* in the *Communion-Office*, which seemed at all to want Explication; in order to make the Whole more useful to Those who attend, in our Churches, upon the Lord's *Supper*, with a sincere Design of partaking of It according to the Institution of *Christ* himself; and of forming all their *Thoughts* and Behavior, during the whole time of their Attendance, agreeably to the True Original Design of it.

XVIII. Whether any *Privileges*, or *Benefits*, are annex'd to the Partaking *Worthily* of the *Lord's Supper*; and what they are that are annex'd

nex'd to it; can appear only from the *Words* of the *New Testament* itself; or from the real *Nature* and *End* of this *Institution*, and what is necessarily included in it.

I. As to the *Words* of the *New Testament*; We must seriously consider all the Texts in it, relating to this Subject; in order to judge whether it has pleased God to annex, in *express words*, any *Promises* to this Duty (peculiarly) of *partaking* of the *Lord's Supper*: or to declare, in *express words*, any *Privileges* to belong to *Christians*, for the sake, or by means, of their Attendance upon it.

And here, before I proceed to make any Remark upon the *Passages* which I have already produced and explained, I think it just to mention *One*, in regard to the judgment of Some *Good Interpreters*, who think it relates to the Subject We are now upon; tho' in my own opinion, They have not the least foundation for thinking so. I mean That in St. *Paul's* first Epistle to the Cor. ch. xii, ver. 13: *For by one spirit are We* [or, *We have been*] *all baptized into one Body*; *whether we be Jews or Gentiles*, whether we be

134 *The Nature and End of the bond or free ; and have been all made to drink into one spirit.* These last words have been interpreted by *Some* *, to relate to drinking the *Bloud* of *Christ* in the *Lord's Supper* ; and by that *Bloud*, commemorated in that religious *Rite*, being made “ to have all one life or Spirit ; as the *same Bloud*, diffused thro' the whole natural *Body*, communicates the same life and Spirit to all the Members.” And by *Others*, the same words have been made to signify the participation of the moral *fruits*, or *Graces*, of God's holy Spirit, by means of receiving the *Cup* in the *Lord's Supper*. Now, in order to judge of these *Interpretations*, and to find out the true meaning of this *Text*, We ought to consider both the Words and Phrases made use of ; and the main design of the *Writer* in the whole passage to which it belongs.

1. The *Words* themselves are such, as St *Paul* can hardly be supposed to make use of, concerning the *Lord's Supper*. The partaking of this *Rite* was never by *Him*, nor by any other *Writer*, in the *New Testament*, (as far as I can recollect,) represented by that *one* particular part of it, which consists in

drinking

* See Mr. *Locke*, and *Others*.

drinking, in remembrance of the *Bloud of Christ*: And this drinking at the Lord's Table was never once by *Him*, nor any other *Sacred Writer*, expressed by being *made to drink into the Spirit of GOD*; or any thing like it. On the contrary, He himself, in the two foregoing *chapters*, speaks of this part of that *Holy Rite*, in plain words, and very different language; without once mentioning this *drinking of, or into, the Spirit*, or any thing equivalent to it. He there uses the phrases of the *Communion* (or *partaking*) of the *Bloud of Christ*; and of partaking of the *Cup of the Lord*: and it can hardly be thought that He would immediately change his way of speaking; and, after He had quitted the subject of the *Lord's Supper*, return to it without any notice; and describe one part of it by the phrase of *being made to drink of, or into, the same Spirit*, not at all like to his former language about it.

The mention of *Baptism* in the former part of the same *verse*, is no argument at all that the *Lord's Supper* must be intended in the latter part of it. For We find the Rite of *Baptism*, in every other passage of the *New Testament* in which it is mentioned, spoken of, and sometimes enlarged upon,

without any mention of, or allusion to, the Lord's *Supper*. But it ought here to be observed that the giving of the *Spirit*, *that is*, the extraordinary Gifts of it, was so closely joined, in the very first days of the *Gospel*, to *Baptism* itself, (generally following upon the imposition of the *Apostle's hands*, presently after it,) that This alone will account for the speaking of the *drinking of*, or *into*, *the Spirit*, in the same sentence with *Baptism*; and connecting one to the other. And in this sense the receiving of the *Spirit* is, in some places of the *New Testament*, spoken of, as following after *Baptism*; but never as following upon the partaking of the *Lord's Supper*: which is at least a probable argument that this *latter* was not at all referr'd to, in this obscure *text*.

Nor indeed do I see how the *Greek Word*, here used, immediately after that of *having been baptized*, can signify any thing depending upon repeated Acts of ordinary Duty. For, as the phrase, *We have been baptized*, refers to one single Rite by which Christians are declared to be made *one Body*; so, the phrase, *We have been made to drink into One and the same Spirit*, must naturally refer to one single past Fact, after that *Baptism*. And thus the *Apostle's manner* of speaking
leads

leads us to think : which is a *positive* declaration of this *drinking* (not of the *Cup* or of the *Bloud* of the *Lord*, but) of, or *into*, the *Spirit* ; as a certain *Fact* to which the *Corinthians* were then *Witnesses*; and not as a *Fact* depending upon what was *uncertain*, or upon a *Rite* to be often repeated. This distinguishes it fully from any *drinking of the Spirit*, which is consequent upon drinking something else ; and from any effect of *drinking*, in the *Communion*, which must undoubtedly depend upon the temper and good behavior of *Christians*, at every participation of the *Lord's Supper*. And indeed, no great and wonderful Favors can well be supposed to have been spoken of to the *Corinthians*, by St *Paul*, as visible and certain effects of the participation of the *Lord's Supper* amongst Them, after the very different language concerning this *Rite*; and the sharp reproofs of the conduct of many of them in their attendance upon it, which He had before made use of. I might add that, in the propriety of language, had the *Apostle* intended to speak of repeated Acts of partaking of the *Cup* of the *Lord*, He would have used the word [*ποτιζόμεθα*] in the *present Tense*, to signify that We are, by our repeated attendance at the *Lord's Table*, frequently made to *drink of*, or *into*, the *Spirit*;

rit; and not [*ἐποτίῳ θημὸν*] *We have been made to drink of, or into, it;* which answering exactly to [*ἐπαβτίῳ θημὸν*] *We have been baptized,* must probably, (as this latter does,) refer to one *Fact*, stated and certain.

2. This, I think, will be put beyond doubt by the plain Design of St *Paul*, in this whole *Chapter*. In which, after He has made an End of his directions and observations relating to the *Lord's Supper*, He introduces a perfectly new Subject. ch. xii. v. 1. *Now, as concerning spiritual gifts, Brethren, I would not have you ignorant.* He then puts them in mind of the different sorts of *Gifts*, or *Graces*; all given by the same *Spirit*, for the good and advantage of the whole Body of *Christians*. In going over the particular *Gifts* in his view, He does not mention any of the *moral virtues*; as the *Gifts* He here means. Every one of These is indeed represented by *Him*, in other *Epistles*, as the *Fruit* of the Christian *Spirit*; the genuine work and product of *Christianity*, in opposition to the *Works* of the *Flesh*; *Gal.* v. 22. *Eph.* v. 8. and they are all called *καρποὶ τῆς πνεύματος*. But the other are *χαρισματα*, the uncommon favors, or *Graces*, in another Sense, as peculiarly bestowed upon some particular persons. These alone, (such as an *Extraordinary*

dinary Faith, in order to work miracles ; the gift of healing diseases ; the Power of discerning the Spirits of others;) are here mention'd, as instances of the *spiritual Graces* amongst the *Corinthians*. And these, coming from the *Holy Spirit of God*, as *Waters* flow from a *Fountain*, are well represented under that figure. Thus, after the *Apostle* has mentioned the particulars, v. 4—11. He comes to his argument, by which He designs to persuade all persons concern'd, to use these *extraordinary Gifts*, according to the design of the Giver, for the good of the Whole Society. “ As it is, saith He, ver. 12. in the “ natural Body, so it is with the *Christian Society*. We are to consider ourselves as many Members composing one Body : and obliged to act for the good of the Whole. For v. 13. We have all been *baptized*, and by that *Rite*, declared to make *One Body*, or *Society*; and it is *One* and the *same Spirit*, of which All of Us, who have been favored with these extraordinary gifts, have been made to *drink*, for the use of the Church ; and by which Every part of the *Church* is to be benefited : just as, in the *natural Body*, All members partake of the same life, from *One* and the same prin-

" principle." From hence to the *twenty seventh* verse He illustrates what He intends, by the Union and correspondence of the several Members of the *Body natural*, all sympathizing with, and assisting, one another: and then, v. 27. resumes the same conclusion, that " So it is in the *Body of Christ*, of which every Christian is a Member. One is favored with one sort of *gifts*; Another with Another: but All, in subserviency to the Good and Advantage of the Whole." And in enumerating these *Gifts*, and the persons who possess them, He still mentions, not any of the *Moral virtues* which are called the *Fruits of the Spirit*; but only the *Extraordinary Offices*, and *Gifts*, bestowed upon Some, and not common to all, even in those days. After this, in the last verse, He introduces his discourse about the Importance of *Charity*, the greatest of *Moral Virtues*; by distinguishing it from the *Gifts* (*χαρισματα*) He had been speaking of; and professing that He was going to shew Them *a more excellent way*, by pointing out, and describing This, in it's full extent. And, after having spent the whole 13th chapter in inflaming their desires after *Charity*, which it was in the power of all sincere Christians

to

to possess; and in setting it above all those Extraordinary gifts themselves; He commands them ch. xiv. 1. to *pursue* after *Charity* in the first place; and then to be as fond and as desirous as They please of the extraordinary *Spiritual Gifts* before-mention'd. Of these very spiritual Gifts, He presently directs Them to value and wish for, such as were the most usefull to the whole Church assembled; and not the most pompous and astonishing. So that We see, *Charity* itself, that Great *Moral virtue* in the *Christian System*, is not One of these *Gifts* implied in the *Text*, I have been now explaining; but is distinguished from them, and preferr'd before them.

From all this it is plain that, in the *passage* before Us, in which St *Paul* declares the *Christians* to have *been made to drink into the same Spirit*, He had not the *Moral Virtues* in his view, as the Effect of that or any other *drinking*; but the *Extraordinary Graces* or *Favors*, call'd in this chapter *χαρισματα*, and in the next *τα πνευματικα spiritual Gifts*, as the very things which They had been *made to drink*, or which had been communicated to them *immediately* from the *Spirit*: and that He is not here speaking at all of
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the Attendance of Christians upon the *Lord's Table*; or of any *Rite of Religion*, as necessary in order to obtain these *Gifts*; but indeed arguing to quite another purpose. Upon the whole therefore, the Meaning of this *Passage* may be thus expressed. “ For “ as We all, whether *Jews* or *Gentiles*, “ have been *baptized into one Body*, that is, “ by *Baptism* have been declared Members “ of the one Christian Society, Christ’s “ mystical Body; so likewise All We, who “ have been endowed with the extraordinary “ Gifts which flow immediately from the “ Spirit of GOD, as from a fountain, of “ which We have been made to drink; “ that All We, I say, had these extraordi- “ nary Gifts bestowed upon Us, by one, “ and the same Spirit; for the Good and “ Edification of the whole Church, and not “ for the ostentation and glory of particular “ Members.” The partaking of these Gifts of the *Spirit* plainly seems to be the *drinking* intended by the *Apostle* in these figurative words; and not the drinking of any *Cup*, or *Liquor*, (literally speaking) in order to the obtaining any moral virtues, or graces. This *Text* therefore, can never be urged as an Instance, or Proof, of any Promise, or
Privilege,

Sacrament of the Lord's Supper. 143

Privilege, expressly annex'd by our *Saviour*, or his *Apostles*, to the participation of the *Lord's Supper*.

And now, if We review all the *Passages* of the New Testament, which I have before produced, (and they are All which can be thought to relate to this *Rite*,) We shall find that there is only *One* of them, which has been supposed by any *Interpreters* to imply in it any immediate *Benefit*, or *Privilege*, annex'd to the Partaking of this *Rite*: *viz.* That of St *Paul*, in which the partaking of the *Cup*, and of the *Bread*, at the Lord's *Table*, is said to be “*The Communion* of the *Bloud*, and of the *Body*, of *Christ*.” This I acknowledge, has been interpreted by Many to signify “An actual partaking of *All* the Benefits of his Sufferings and Death for our sakes.” But I have already shewn at some length, [p. 39, &c.] that the *Apostle's Argument* in that place, and his plain Intention in it, neither require, nor admit, this Sense of the Words. And I was the more solicitous to put this in a clear light, because I esteemed it of very pernicious Consequence to lead Christians to think that *This*, or *any One*, single Instance

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stance of Obedience to the *Will of God*,
however *Worthily* performed, and suitably
to It's Nature and End, could possibly be to
Them, the partaking of All the *Benefits* of
Christ's Life and Death. Such a *Doctrine*
as this, would, in my opinion, be inconsis-
tent with the plainest Declarations of the
Gospel; and not only inconsistent with, but
directly contradictory and destructive to, the
Main Design of it: and therefore, cannot
be the Sense of *any* Passage in that *Gospel*,
which was reveled to teach Men other Mea-
sures of Acceptance with God. Much less
ought so Important a Doctrine to be built
upon any *Passage* which, at best, is own'd
to be of the *Figurative Sort*, and of dubious
Interpretation.

The Truth of what I am saying will ap-
pear still more plainly from *One Instance*:
and That shall be, the *Benefit* of *Remission* of
our past *Sins* through *Jesus Christ*. If it be
asked,—Do We not partake of this *Bene-
fit*, by our partaking of the Lord's Supper
worthily? I must answer, No; if the *Gospel*
be true. For in *that*, No *pardon* of past
Sins is promised, or given, unless to *Those*
just converted, renouncing their *Sins*, and
baptized into the *Christian Faith*; or to
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Those who, having sinned after *Baptism*, actually amend their lives. A Disposition towards this Amendment; a Resolution to Amend, are very good Steps: and These are virtually implied in our *Professing* ourselves Christians, and Remembering *Christ*, as our *Lord* and *Master*, at his *Table*. But neither this *Disposition*, nor this *Resolution*, let them be never so sincere, are themselves *Actual Amendment*. And this *Actual Amendment* being so necessary a Qualification, that there is No Forgiveness of Sins after *Baptism* promised without it; it remains certain that No *Act* of *Religion*, without this, can be a Title to such *Forgiveness*. So far is the Performance of this Duty from being itself the *Claim*, or *Seal*, to *All* the *Benefits* of *Christ's Death*; that it is not so, to this single *Benefit*: which cannot be obtained without a *Practice* conformable to the *Laws* of the *Gospel*.

Accordingly, In our *publick Office* it is not supposed that the *Worthy partaking* of the *Lord's Supper* does itself operate this *forgiveness*; but it is made part of a Prayer to God, that They who have *partaken* of it, *may obtain Remission of their Sins, and all other Benefits, &c.* They are taught to pray

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thus, after the *Act of Communion* is over ; which supposes that It is not already obtained : and the Words can be understood in no Sense, consistent with the whole Gospel, but *this*, That they may behave Themselves in *All respects*, (as, it is hoped, They have in *This one*,) so agreeably to the Will of God, that They may be of the Number of Those who shall be pardoned and accepted : and that This particular Duty, rightly performed, may be *One Mean* of leading them to a steady *Perseverance* in all that is good.

Agreeably to all this, We ought to explain that *Passage* in the *Church-Catechism*, in which, it being asked, What is the *Inward part, or thing signified*, in the Lord's Supper ? the *Answer* is, *The Body and Bloud of Christ, which are verily and indeed taken and received by the Faithfull, in the Lord's Supper*: which words, for want of an Equitable Explication, have been charged with an *absurdity equal to That of Transubstantiation itself*. That they cannot be meant of *Christ's Natural Body and Bloud*, Every one, who knows the Principles of the *Compilers of the Catechism*, and the *Doctrine of our Church*, not only allows but contends. By *Faith*, or a sincere believing in *Christ*, and

and receiving Him as our Master, We are said indeed, *figuratively to eat the Flesh, and drink the Bloud, of the Son of Man;* as We take in, and digest, for our Spiritual Nourishment, all his Doctrine. But this is not by *Faith,* considered peculiarly at the *Lord's Table;* but by *Believing* in general.

Nor can the *Meaning* be, That the *Benefits* of *Christ's Body* broken, and *Bloud* shed, are *verily* and *indeed* taken and received by the *Faithfull* in the *Lord's Supper:* not merely because This, as I have already shewn, is not true; but because, I think, it contradicts Another, and a plainer, Part of this very *Catechism.* For just before, the *Question* being asked, “*Why was the Lord's Supper ordained?*” This very short and full *Answer* is given,—“*For the continual Remembrance of the Sacrifice of the Death of Christ; and of the Benefits which We receive thereby.*” We see, It is for the *remembrance* of all the *Benefits*, which are promised to be bestowed upon us by means of *Christ*; and not for the *actual receiving* those *Benefits*, that our *Church* declares this *Rite* to be ordained. This *Remembrance* of them is indeed, *One Mean* tending to the
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obtaining them : as it tends to our considering and apprehending what They are, and upon what Terms proposed to Us ; and as it is in itself an Acceptable Obedience to a *Command* of our *Saviour*. But it is but *One Mean* ; and that, in these *Senses* : which are very different from the *Sensè* I am opposing.

But however ; this *Passage* in the *Catechism* will, I think, lead Us to the only Consistent Sense of the words, we are now considering : which, I own, are very *Figurative*, where a *Figure* ought rather to have been explained, than made use of. Comparing therefore, both these *Passages* together ; the meaning of the Words appears to be, That the Things signified, or appointed to be *remember'd* in this *Rite*, are the *Body* and *Bloud* of Christ ; That these may be said to be received by the *Faithfull*, (that is, by *Believers*,) as They alone sincerely and seriously eat this *Bread* and drink this *Wine*, in *Memory* of Christ's *Body* and *Bloud*. The Nature of the thing supposes them *Faithfull*, (that is, *Believers* in *Jesus Christ*,) before they are capable of this *Remembrance* of Him, as their Master. And consequently, the *Faithfull* are said *verily* and *indeed* to *take* and *receive* the *Body* and *Bloud* of *Christ* :

because *Believers* alone, coming as such, eat his *Body* and drink his *Bloud*, indeed, or in that very Sense in which He appointed them to do it; viz. by eating *Bread*, and drinking *Wine*, in a thankfull and serious remembrance of his Natural *Body* broken, and *Bloud* shed. Or, in words a little different, They who eat this *Bread*, and drink this *Wine*, in Religious Remembrance of Christ's *Body* and *Bloud*, do verily and indeed perform these Commands of His, *Take, Eat, This is my Body*; and *Drink ye all of this, For this is my Bloud.* They take *Both*, in that Sense in which He called them his *Body* and *Bloud*; viz: as *Memorials* of Them. And this is said of the *Faithfull*, or sincere *Believers*, in distinction from *Others*: who, being careless, or not True Believers, may take and receive the *Bread* and *Wine*; but take it, as at a *Common Table*, not religiously rememb'ring the Lord's *Body* and *Bloud*; which therefore, such Persons do not *take* and *receive*, in the Sense of the Institution, for want of this serious *Faith* and *Remembrance*. If this be not the Sense of this *Passage*, I own myself unable to say what is.

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It is not therefore, I think, truly affirm'd that "The participation * of the Benefits purchased by Christ's death, is, by a very proper figure of Speech, in *this* Sacrament, styled, *The receiving of CHRIST's Body and Bloud*; as it is, in the other, [viz. *Baptism*] styled a being *buried with Christ and rising with Him again.*" For,

i. This latter Expression, made use of by St Paul, with relation to *Baptism*, is taken from the Custom of *Immersion* in the first days; and from that particular manner of *baptizing* Proselytes: by which They were first cover'd with Water, and in a State as it were of *Death* and *Inactivity*; and then arose out of it into a sort of New State of *Life* and *Action*. And if *Baptism* had been then performed, as it is now amongst Us; We should never have so much as heard of this Form of Expression, of *dying* and *arising* again, in this Rite. But farther, This figurative Expression is not ever made use of to signify any *Benefit*, or *Privilege*, actually obtained at the time of receiving *Baptism* worthily; or by means of it: but peculiarly applied to the Duty and obligation the bap-

* See Dr. Clarke's Exp. Ch. Cat. p. 311.

tized Person is reminded of, by this particular manner of *Baptism*. This is evidently the Tendency of this *Figurative phrase*; and the *Use* the *Apostle* actually makes of it, *Rom.* vi. 3, 4, 11, 12. In which chapter, tho' the *Apostle* mentions the great happiness of *living again with Christ*, as what we have a right from GOD's promises to expect, if We truly *die with Him*, in the moral Sense of that phrase; yet, what He recommends to *Christians*, as *figured* by the particular manner of *Baptism* then in use, is the strict obligation upon them of being like persons *dead unto sin*, and *alive* only unto Righteousness: without which *Baptism* will aggravate the punishment of Christians, instead of entitling Them to any Blessings.

2. The other *Form* of Expression, *receiving the Body and Bloud of Christ*, is taken from the words of the *Institution*, in which the *Bread* and *Wine* are called the *Body* and *Bloud of Christ*; and from the *Communion*, or participation, of the *Bloud* and of the *Body of Christ*, in the *Lord's Supper*, spoken of by St Paul I. Cor. X. 16. But I have already shewn that St Paul, in that passage, was not concerning Himself with the *Benefits* of partaking of the *Lord's Supper*; but with the relation of

the *Cup* and the *Bread*, there mention'd, to the *Bloud* and *Body* of Christ, which They were appointed to call to the remembrance of *Christians*: and consequently, that This phrase was never used by Him to signify *All*, or even Any, of the *Benefits* purchased by Christ's death. And as for the Words of the *Institution*, Take, Eat, This is my *Body*, and Drink—This is my *Bloud*; They cannot possibly signify, Take and *Receive* actually at this very Time the *Benefits* of my *Death*: But, Take and eat This *Bread*, in remembrance of my *Body*, and this *Wine* in remembrance of my *Bloud*. For the Words, *Do this in remembrance of Me*, very plainly explain the whole. *Christ*, and the *Benefits* purchased by Him, are to be remember'd in this partaking of the *Lord's Supper*; and therefore neither *He*, nor those *Benefits*, are supposed to be actually received at the time, or by the *Acts*, of eating this *Bread*, and drinking this *Wine*.

The *Phrase* of eating Christ's *Flesh*, and drinking his *Bloud*, as it is used by Him, *John.* vi. 56, signifies the Duty of believing, and digesting his *Doctrine*; and not any *Benefits* accruing from that *eating* and *drinking*.

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The *eating* and *drinking* Wisdom [Ecclus. xxiv. 21.] is nothing but the Feeding and Improving our Souls by *That*, as We do Our Bodies by *Meat* and *Drink*. And neither of these *phrases* does at all shew, that “*receiving the Body and Bloud of Christ*” in the Lord's Supper is a proper figure of Speech to signify the *actual Participation of the Benefits purchased by his Death*; or that any such Thing is signified by this Expression.

II. If We now proceed to enquire, What those *Privileges* or *Benefits* are, which are truly and certainly annexed to this Duty, or implied in it, the Answer I think, is; *All* that either in *general* are promised, or naturally belong, to a sincere Obedience to any Positive Commands of God, known by Us to be Such; or, in *particular*, are, in the *nature* of the Thing itself, implied in this Rite, or result from it. When I argued before that No Promise was made to this particular *Duty*, as distinct from All others; I added, *In express words*: because it was far from my design to exclude out of a *Christian's* thought, and Expectation, *Any* of those *Promises* which attend upon All Duties of the like sort; or *Any* of those *Natural Consequences*

quences from *This* particular *Duty*, which may be considered as the *Promises*, in effect, of *Him* who made it a *Duty*. Thus, for instance, All that Favor, and Acceptance, and Good Pleasure, of Almighty God, which are plainly promised and annexed to Our *Assembling* ourselves in obedience, and in honour, to *Him* and his Authority, may as certainly be expected from our Assembling for the Purposes of *this* Institution, as for *other* Religious Purposes. We may be sure, We are pleasing Almighty God, whilst We are obeying the Command of his *Son*; and performing what We esteem our Duty: and this We ought to look upon as a great Happiness.

But in *this* particular Instance of our Duty, We can with Reason go farther. I say *with Reason*: because the *Benefits* received, from all such *Performances*, by *reasonable Creatures*, cannot possibly be received, but in a *reasonable* way. These Duties, how well soever performed, cannot be supposed to operate as *Charms*; nor to influence Us, as if We were only *Clock-work*, or *Machines*, to be acted upon by the Arbitrary force of a superior Being. But, in the natural and reasonable tendency of them We ought to found our
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main Expectations ; unless We are otherwise directed by *God* himself. And if We do ; We shall find that, by our partaking of the *Lord's Supper*, according to the Nature and Design of it, We profess ourselves *Christ's Disciples* ; and acknowledge our obligation to live according to *his Laws* : that by this we are led to a serious Consideration of the Tenor and Design of his holy Religion ; and to the sincerest Thankfulness for all that He did and suffered for Us ; as well as to the most proper Dispositions and Resolutions of behaving Ourselves as becomes Us, in our Relation to *Him* as our *Head*, and to our *Brethren* as *Fellow-Members* with Us of the same *Body*. This is therefore, an effectual Acknowledgment of our strict Obligation to all Instances of *Piety*, and *Virtue*. And thus, by its own Tendency, It leads our Thoughts, and consequently our Practice, to All that is Good, and to All that is necessary for Us to ask of **GOD**, or to act Ourselves, towards our Advancement in it. So that Our Attendance upon this *Rite* is not only the paying a *Religious Service*, in the way appointed by *Christ* ; which cannot but be always favorably accepted by **GOD** : but it is a doing *That*, which we ourselves can see

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to tend naturally to revive and keep alive in our Minds all such Thoughts, Dispositions, and Tendencies, as are proper to work upon the Conduct of our whole Lives.

And what *reasonable* Creature would not be content with *Benefits* of this sort, which are always of substantial and lasting service; without fancying to Himself *Privileges*, *Communications*, or *Impressions*, from above, of Another sort, never expressly promised to this Duty; never with certainty to be rightly judged of, in any Case; often fallacious; and always leaving the Mind, in which the Images of them have been worked up, in a State satisfied with what carries no rational satisfaction in it; and too often in a Disposition of thinking meanly of Those Real and Practical Excellencies, which are the True Heighths, and Exalted Accomplishments, of the *Christian Life*? In this way, the *Lord's Supper* is One of the *Means of Grace*, in every good sense of that Phrase: as the due Partaking of it tends to procure Us the present *favor* of GOD; as it is the *Mean* which naturally leads to such Dispositions, and Christian *Graces*, as entitle Us finally to his *Favor* in Heaven; and which, amongst *Other Means*, helps to render Us fit for All such

such *Assistances* as are proper for Him to give to Free and Reasonable Creatures.

If any Persons think *This* a *Low* Character of such a *Rite*, instituted by our *Lord* himself, upon so great and remarkable an occasion ; This must arise either from the *low Opinion* They have conceived of the *highest Good* of Mortal Man ; which is, The Uniform Practice of *Morality*, chosen by Ourselves as our happiness here, and our unspeakable Reward hereafter ; or, from the *Notion* They have entertained of some *Express Promise* annexed by *GOD* to this Duty, which implies more in it than I have said. When this *Promise* is produced, Every *Christian* ought to receive it with Joy ; and form his Expectations upon it. But till He can find this Promise, He ought not to deceive his own Soul, or suffer it to be deceived by Others, into fond and groundless Imaginations of Things never included in this *Rite* by its great and good *Founder*: when at the same time, after all our searches, Nothing more truly *Great* or *Good* can be found out, or said, of such an *Institution*, designed for the Advantage of Free Agents, than “ That it “ will help Us, if We be not wanting to “ Our Selves, in our Voluntary and sincere
“ Endevors

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“Endevors of reforming all our Vices, and
“increasing in All Virtue, which is our
“Likeness to GOD himself.” Upon these
Reasons, taken from the Nature and Design
of the *Institution* itself, I have said what I
think true of it: but I am not at liberty to
say more of *It*, and of the *Benefits* accru-
ing from *It*, and *Privileges* annexed to *It*,
than what is *truly* and *plainly* expressed or
implied in the Words of *Scripture*; which
alone must determine the Nature and Effect
of this *Rite*.

To say that This *Communion* is the *Actu-
al* partaking of *All* the *Benefits* of Christ’s
Body broken and *Bloud* shed; or, in other
words, of his Living and Dying for Our
Good; is not only (as I have already obser-
ved) to put *That* upon *One* single Act of
Religious Obedience, which is by our *Blessed
Lord* made to depend upon the *Whole System*
of all Virtues united: but, in the present
Case, has this peculiar absurdity in it, that in
this Rite, which was instituted for the *Re-
membrance* of Christ, it destroys that very
Notion of *Remembrance*, which is the *Essence*
of it. The great design of this Institution
is to call to *Remembrance* the *Death of Christ*;
and, what is implied in This, to *commemo-
rate*.

rate the *Benefits* accruing to *Christians* from it. To make it therefore, the *actual partaking* of these *Benefits*, is altering the Nature of it; as much as *actual partaking* of Any thing, is different from *Remembering* it, or calling It to mind. It is to suppose these *Benefits* present, which are to be *commemorated*; and therefore, are not, according to the Institution, consider'd as *present*; but only as Good things promised by *Christ* to all his Followers who shall be found at last to have come up to his Terms, as far as the Imperfection of humane nature would permitt. This peculiar *Remembrance* of *Him*, and of these *Benefits*, is indeed, One, (and but One) *Mean* of procuring them; not *at* the very time of the due performance of this *Rite*, but *after* it: not by any necessary or instantaneous Effect upon *Christians*, but as it may lead and help Them, to such Thoughts, and Resolutions, as may confirm Them in that *Universal Obedience* which alone can entitle them to the Promises of *Christ*.

To say that This *Sacrament* is designed and ordained *peculiarly* for the obtaining of God's *Holy Spirit*, is, I think, to forget and contradict those Express words of our *Saviour*, in which He himself has annexed
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that *Benefit* (whatever the nature and degree of it be, according to the different Ages of the *Church*, and the various necessities of *Christians*,) to the Duty of *Prayer*: which is a *Duty* absolutely distinct from the *Participation* of the *Lord's Supper*; though it may very properly go before, and follow after, it. I say, *properly*: not *necessarily*, in such sense that the *Communion* would not be the *Communion* without it; but suitably to the good design and Tendency of this Rite, and most usefully to Ourselves.

The Promise of Christ's *being in the midst of Us*, is not *peculiar* to Our Attendance upon this *Rite*; but, as far as it relates to Christians of later ages, it belongs to our Assembling in *His Name*, or as *His Disciples*, upon this, or upon any Other, Religious Account.

To call it the *Food of Our Souls*, is not to give it a Name peculiarly proper to *This*, as distinct from All other Points in which we are equally concern'd. The *Word of GOD*, and the *Doctrine of Christ*, are expressly represented under the Notion of Our *Food*, viz. the *Food of our Souls*: as They tend to improve Us in what He requires of Us, and to nourish Us unto *Eternal life*. And so
may

may *Prayer*, and so may *this Rite*, be called, by a strong figure of Speech; and so may Every thing else, which leads us to a Life of Virtue: every Step of which may be styled, by the *same figure*, the Nourishment and Strength of our Souls, towards a farther improvement. But the *Danger* of a Mistaken Expectation, from calling *This* so, is the *Greater*; because, the *Rite* itself consisting in *eating Bread and drinking Wine*, the Expression is apt to convey the Notion of something mechanically or miraculously conveyed at the same Time into the *Soul*, which is Food to *That*, as the *Bread* eaten is to the *Body*. But This, and other Mistakes arising from various Forms of *Expression* are, I think, originally owing to our neglecting the simple primary Idea, annexed to this Institution, of the *Remembrance of Christ's Death*: a Notion, which, constantly attended to, would guard Us against the Errors arising from all sorts of Expressions. And to this we shall always carefully attend, unless We can come to think the sole Account left Us, by Christ and his Apostles, of this *Institution*, too low and plain for us to be contented with; and greatly to stand

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in need of our Additions to heighten and
improve it.

This will teach us the true Sense to be put upon that *Answer* in our *Church-Catechism*, which declares the *Benefits* of which We are Partakers, in this *Rite*, to be, *The strengthening and refreshing of our Souls by the Body and Bloud of Christ, as our Bodies are by the Bread and Wine: viz.* That, as *Bread and Wine*, considered only as *Natural Food*, strengthen and refresh our Bodies; so, *This Bread and Wine*, considered and taken as Memorials of the *Body and Bloud of Christ* our Master, lead Us, by their peculiar Tendency, to all such Thoughts and Practices, as are indeed the Improvement and Health of our Souls. And thus, if *Justin Martyr*, one of the *Early Writers*, calls the *Eucharist* by the Name of *Food*, or *Nourishment*; He ought to be understood to do this in a *figurative Sense*; as He would have called Any thing in Religion *Food* or *Nourishment*, which tends, in any degree, to such a Behavior and Practice, as improves Our Souls in their true and proper *health* and *strength*; and by this means helps to nourish Us unto *Eternal Life*. If *Ignatius*, *St John's Disciple*, and Earlier than the Former, calls the *Bread broken in the Eucharist*,

Eucharist, the Medicine of Immortality; Our Antidote, that we should not die but live for ever in Christ Jesus; This shews Us that there was too soon a Variety of figurative Expressions upon this Subject, introduced amongst Christians: which yet may be well interpreted by the plain Nature and Design of the Thing itself. Thus, this *Bread* which might, in *One Sense*, by a Figure, be called *Food*, in *Another Sense* might, by the same sort of *figure*, be called *Physic*; [a very different Idea from that of *Food*;] as the *Rite*, of which it is a part, is, by its Design and End, an open Profession of the Christian Religion; as it tends to keep Us in the Profession and Practice of it; and leads Us to such Thoughts and Resolutions; as are the greatest Defenses against the evil Effects of the *Poison* of Sin. In this *Sense* it may be likened to Bodily *Physic*: and called a *Medicine* for *Immortality*; and an *Antidote* against *Sin* and *Death*. Nor can it be supposed that Any of the earliest Writers spake of *This Bread*, or of the *Eucharist*, as *Food* or as *Medicine*, in any other Sense, not grounded upon the nature of the *Institution*, or the words of the *New Testament*; without supposing at the same time that in *this* They soon deviated

from the original *simplicity* of Their Religion ; and applied to *This Rite* Expressions never intended peculiarly to belong to it ; nor at all proper, in any such high sense as may have been put upon them by some of late Ages.

The same sort of Mistake seems to lie in calling it *The Renewal of the New Covenant*, on *our* part ; and the *Seal* of It, on *GOD's* part : The former of which is a very improper *Description* of *this Duty*, as distinguished from All others ; and the Latter seems to Me to have no foundation, in Any Sense.

We may indeed, be said to acknowledge and own our *Covenant* with *GOD*, through *Christ*, by the *virtual professing* Ourselves to be *Christians*, implied in Our *Remembering* Him as our Lord, in this *Rite*. But the same may be said of any other, even *verbal*, Profession of our *Faith* in *Christ*; which is equally an *Acknowledgment* of the same *Covenant*. But the *Repeated Acknowledgment* of our being entered into such a *Covenant* is by no means, nor in any proper sense, the *Renewal* of that *Covenant*. They are *Two* very different *Ideas* : and ought always to be kept so.

The *Christian Religion* is considered as a *Covenant* between *GOD* and *Us*. Under this figure, 'The *Covenant*, on our Part, is, Not that We consent to forfeit his *Favor* for ever, unless We strictly and rigorously, without any one neglect or deviation, persevere to the End of Life, in the performance of his Will: but, That We will sincerely and uniformly endeavor to perform his Will; and, if in any instance We neglect or transgress it, We will not suffer this to grow into an *Habit* of Sin, but recover Ourselves by greater Watchfulness, and actual Amendment of Life.

Keeping therefore, to this Notion of a *Covenant*; Every Individual Sin, into which a *Christian* may fall, though highly displeasing to *Almighty God*, and tending to a *Total forfeiture* of his *Covenanted Favor*, yet cannot be said to be a *Breach* of the *whole Covenant*, in such sense as to imply in it a *Forfeiture* of all the *Benefits* of It: because there is *Another* part of it, in which *Actual Amendment* is stipulated; and the *Event* of this must be seen, before judgment can be passed about this *Total Forfeiture*. But if *Sin*, or any *Number* of *S* is, be supposed to break and dissolve this *Covenant* to-

tally; so that it shall stand in need of being renewed in order to put the *Christian* again into a *State of Favor* with God: Let it be considered and answered, Can the partaking of the *Lord's Supper* thus *renew* it? Can the serious Remembrance of *Christ*, and the Profession of our *Faith* in Him, implied in this *Rite*; or Any Peculiarity belonging to it; be completely, and of itself, Such a *Renewal* as We are speaking of? Is there One such Word of *promise*, or *privilege*, mentioned, in the *New Testament*, as peculiarly relating to this Duty? Nothing of this kind appears there. Nor can this Duty itself be esteemed as More than *One Instance* of our Belief in *Christ*, and *One Act* of our Obedience; always in itself acceptable to God, as it is accompanied with a sincere Desire, and implies in it an honest Resolution, of doing his Will.

In a word, The effectual *Re-establishment* of the *Christian Covenant* on our part, if it has been shaken by Our Sins, can be only compassed by that *Actual Amendment* which is part of the *Covenant*. And therefore, as the partaking of the *Lord's Supper* is not the *Actual Amendment* of our *Lives*, but is only that *One Instance* of our *Christianity*,

by

by which We do in effect acknowledge our Obligation to it; and by which, as by a *Mean*, We are naturally, and by the Appointment of *Christ*, led to it: Let not That *Benefit* be annexed to the *Mean*, which belongs only to the *End* served by That *Mean*; nor Those *Privileges* be given to *One Act of Religious Profession*, which are constantly and plainly taught by GOD himself to belong to the *Actual Amendment* of our *Lives*, and the sincere performance of his whole Will. And this being so, that the *Actual Amendment* of ourlives is the only Security to this *Covenant*, on *our* part: it follows that neither the *Partaking* of the *Lord's Supper*, nor Any thing else, which is not *Actual Amendment*, can be spoken of, with any propriety, under that *Character*.

This being so plain on *our* part, It would be sufficient from hence to infer that this *Rite* of the *Lord's Supper* is not the *Seal* of the *Christian Covenant*, on *God's* part; because it is not the *Renewal* of it, on *Our* part. But it is fit to add still farther, That the Real *Bloud* of *Christ*, as shed for Us; or, in other words, his *Death*, is the only *Seal* of the *Covenant*: and even His *Bloud*, is called so, in *this Figurative* sense

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alone; viz. That, as *Covenants* amongst
Men are signed by some peculiar *Mark* or
Seal, in order to shew and prove their
Truth and *Validity*: so *Christ's Death*, or
Christ's Bloud, considered as the Proof He
voluntarily gave that the Terms brought by
Him to Mankind from GOD, were truly
what He had represented them to be, is
by a *Figure of Speech* called the *Seal* of
the *New Covenant*; and He may be said to
have *sealed* it with His *Bloud*, as his *Death*
was the strongest proof He could give of the
Reality of his own and of his Father's affect-
ion towards Mankind. This is the *Seal* of
the *Covenant*; *that is*, It is to *this Covenant*
what a *Seal* is to *Humane Covenants*: and
there can be no Other. *Christ* himself put
this *Seal* to it once; and *but once*: and it
cannot be supposed to be set again to It, with-
out great *Impropriety* and *Absurdity*. It was
sufficient at first; and it remains so for ever.
The *Partaking* of the *Lord's Supper* is the *Re-*
membrance of that *Seal* which *Christ*, accord-
ing to the will of his Father, and in *his Name*,
set to the *New Covenant*: and therefore, can-
not be the receiving the *Seal* itself. It is the
Commemoration of his *Bloud* shed long ago;
and therefore, cannot be the partaking of

His

His *Bloud* itself. It destroys (as I have often said) the Notion of this particular *Commemoration*, or *Remembrance*, of his *Bloud*, to suppose it *present*. And consequently, The *Seal* here *remember'd*, cannot be *present*. There can be no actual putting to the *Seal*, in a *Ceremony*, instituted on purpose for the *Commemoration* of *Christ's* having already once for all put the *Seal* of his *Bloud* to the *Covenant of Grace*.

When *Christ* said of the *Cup*, at the *Institution* of this *Rite*, “ This is my *Bloud* of “ the *New Covenant*;” He did not mean that *Real Bloud* which was to be shed, in witness to this *Covenant*: but *Wine* to be drunk in *remembrance* of That *Bloud*. And, if the Words were as St *Luke* and St *Paul* relate them, “ This is the *New Covenant in*, (or *through*) my *Bloud*;” He did not mean that the *Cup* was to be that *Covenant*, but a *Memorial* of that *Covenant* then to be *sealed* with his *Bloud*. But in neither of these Expressions can it be implied that this *Rite* is itself a repeated *Seal* of that *Covenant*; or any thing more, than That the *Wine* at the *Lord's Table* is the *Memorial* of that *Bloud* which may be figuratively called the *Seal* of that *Covenant*; and, in consequence of this,

the

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the *Memorial* of that *Covenant* itself, to the reality of which Christ's *Bloud* was the *Seal*, or *Testimony*. This therefore, is not properly a *Fœderal Rite*, or a *Rite* making or renewing a *Covenant*; but a *Rite* which implies in it, and leads to, the *Remembrance* of a *Covenant* to be considered as long ago proposed, fixed, and sealed, by Christ himself, on the part of *Almighty God*; and accepted and entred into, by Every man, *personally* on his own part, at the instant of his first sincerely believing in *Christ*, and professing himself his Disciple. *Before* this, No *Rite* can *personally* engage Him in this *Covenant*; because no one can be *personally* engaged in a Religion which He has not *personally* agreed to: tho' He may be justly liable to punishment for willfully and unreasonably refusing to enter into it, when duly and plainly offered to Him, on the part of Almighty G O D. And *after* this is once done, No *Rite* can be justly said to relate to this *Covenant*, any farther than as an open Profession that this Person is already engaged in it.

Neither does this *Christian Rite* appear to Me to answer to any *Rites* or *Ceremonies*,

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monies, amongst the Jews or Heathens, which were properly *Fœderal Rites*.

To the *Bloud* of the *Sacrifices*, which *Moses* called *The Bloud of the Covenant*; *Ex. xxiv. 8*: To this *Bloud*, I say, the real *Bloud* of *Christ* answers; and not the *Wine* in the *Lord's Supper*. The *Bloud* of *Christ* is, in the same figurative Manner of speaking, the *Seal* of the *Gospel-Covenant*, in which the *Bloud* of those *Sacrifices* was the *Seal* of the *Law-Covenant*. But the *Wine* in the *Lord's Supper* is not the *Bloud* of the *New Covenant*; but appointed to be drunk in *remembrance* of the *Bloud* of the *New Covenant*: which makes it as different from that *Bloud*, and that *Covenant*, as the *Memorial* is from the *Thing remembered*.

If the *Lord's Supper* succeeds in the place of the *Pasover*; this will likewise help to shew that it cannot be *Itself* a *Fœderal*, or *Covenanting*, *Rite*. For the *Paschal Supper* itself was instituted, in *remembrance* of that Redemption or Deliverance of *Israel* out of *Egypt*, by which God claimed Them for his People. And so, the *Lord's Supper* was instituted for the *remembrance* of that Redemption or Deliverance of *Christians*, which God proposed to

to Them, by *Christ*, in his *New Covenant*. As therefore, the *Pasover* was a perpetual *Memorial* of the *One Deliverance*, and the *Covenant* formed upon it : so is the *Lord's Supper* the *Memorial* of the *Other*, and of the *Covenant* formed upon *That*; and neither of Them therefore, can be esteemed as the *Actual Making* those *Covenants* which are only *remembred* in them.

The *Sacrifices* of the *Israelites*, and Those of the *Heathens*, to which St. *Paul* alludes, I. *Cor.* x. are considered by Him in that place only as *Acts of Religious Honour* paid by the *Jews* to the True *God*; and by the *Heathens* to supposed Imaginary *Dæmons*, in opposition to the True *God*: as has been already shewn at large, p. 35, &c. But the *Lord's Supper* does not, in his argument, answer to these *Sacrifices*; but to the *Feasts* made upon what had been before *Sacrificed*. Nor does the *Lord's Table*, in St *Paul's* argument, answer to the *Altars* spoken of by Him; but to those *Tables* at which what had been before offered upon the *Altars*, was eaten in *common* by Those of the same *Religion*. And his whole argument rests (not upon these *Feasts* being *Fæderal Rites*, of which He says

says not a word ; but) upon their being designed and understood to be in honour to that real, or supposed Being, to whom the *Sacrifices* had been offered : and that it was absurd for *Christians* to partake of these *Meats* in the *Heathen Temples*, and partake also of the *Lord's Supper*, at *His Table* ; as being Actions in their natural tendency inconsistent with one another. Nor is it reasonable to stretch such *Allusions* as this, beyond the plain design of the *Argument* to which They belong.

To speak of a particular *Union* and *Fellowship*, with God, or with *Angels* and *Archangels*; as *Privileges* peculiarly implied or obtained in this *Rite*; is, I fear, to lead the Minds of *Christians* still farther from its original *Simplicity*: and to forget that the *One* of these things may be said of Obedience to God's Will in general ; and the *Other*, of the Duty of Praise or Thanksgiving in particular ; more properly than of *This Rite*, which peculiarly implies in it our *Union* and *Fellowship* with *Christ* considered as *Head* of his *Body*, the Church ; and with all the Members of that *Body* here below. It ought also to be remarked that every *Petition*, or *Thanksgiving*, used in the Publick *Office*, throughout

out our whole Attendance upon this *Duty*, is not a part of the *Duty* itself; which (strictly taken) is comprehended within the limits of *Eating* and *Drinking*, with a due *Remembrance* of *Christ's Death*. Thus the joining in the most exalted Praises with *Angels* and *Archangels*, though a very proper and devout Expression of our Sense of God's Majesty, has no more relation to *This* part, than to any *Other* part, of our Worship. The *Communion* would be as completely the *Communion* of the *Body* and *Bloud* of *Christ*, without it, as with it: and it is as properly a Part of our Worship every day, in the *Te Deum*, as it is before the *Communion*, or partaking of the *Lord's Supper*. I say, *before* it: for so it is placed in our *Office*; and not at all supposed to be of the *Essence* of this *Duty*; which ought always to be considered as distinct from all *Expressions*, *Prayers*, or *Thanksgivings*, which are made use of, *before* and *after* it.

The *Communion*, or *Fellowship*, with *Other Beings*, peculiarly implied in our *Joint-partaking* of the *Lord's Supper*, as I have already observed, is the *Communion* with *Christ* our *Head*, and with all *Christians* throughout the World; even with the *Meanest* and

and *Lowest*, the most *Afflicted* and most *Persecuted*, here below; and not with the Exalted Spirits *above*. For *Christ taketh not hold of Angels*; but of the seed of Abraham He *taketh hold*. *Hebr. ii. 16*: by which means it is, that All *Christians* here below are made *One Body*; or Members, one with another, of *One Body*; under *Christ*. And this is a *Communion* which the most perfect *Christian* here below ought to be as proud of, as of Singing the *Song of Seraphs*; and what, I will presume to say, will do more than That, towards fitting and perfecting his Soul for the Happiness of a *Future State*. And, (what is still more to the present purpose,) It is that *Communion*, and *Sympathy*, which his Mind ought to be particularly directed to, in his Attendance upon this *Holy Institution*; agreeably to what St *Paul* says expressly, with regard to our *Fellowship* with the *Whole Body* of *Christians*, in this Rite. *I. Cor. x. 17*.

Before I leave this part of the Subject, I must observe that the Best of those Writers upon this Subject, who have taught that
“ by this *Sacrament* Men are entitled, if
“ They be worthy Receivers, to the Benefits
“ purchased by Christ's death: and that by
“ worthily

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“ worthily receiving the Lord’s Supper
“ We renew our own part in the Chris-
“ tian Covenant; and secure to Our selves
“ His continual Favour and acceptance
“ through Christ:” That, after all this I
say, They themselves seem to suspect this
Doctrine to be uncertain and hazardous;
and therefore guard it with some
such Restriction and Caution as this,—
“ Unless by any Viciousness in the Course
“ of Our Lives we contradict the Profes-
“ sions of Our solemn Devotions.” But
all these Forms of Expression and Caution
put together, will not, I fear, at all ex-
plain the Nature and Effect of this *Rite*.

One reason is because they seem to contradict and destroy one another. For if by this *Rite* We can in any sense be said to *renew our own part in the Christian Covenant*; it must be only in this improper one; viz. by repeating our promises of Obedience, and acknowledging what our own obligations are: which are not Things peculiar to the *Holy Communion*; but may be done every day, and every hour. Under this Notion, therefore, Our partaking worthily of the *Lord’s Supper* implies in it the *promising to do our part towards obtaining the Bene-*

fits of Christ's death : which is inconsistent with the Notion of Our *actual participation* of those *Benefits*, at this very time ; when we only engage our Selves to endeavour to come up, in our future lives, to those Terms without which we cannot partake of those Benefits.

Again, if by this sort of *Confirmation of our own part of the Christian Covenant*, at the *Lord's Table*, We *preserve to Our selves the assurance of God's performing his part of the same Covenant* ; That is, of his granting Us the *Benefits* purchased by Christ's death ; this also is inconsistent with the Notion of the *Actual participation* of them by receiving the *Lord's Supper* worthily. For by the very nature of a *Covenant* between Two, this *performance* on *God's* part must depend upon *our* performance of every thing stipulated on *our* part : which cannot be determined either from our first *making*, or now *renewing*, our part of the *Covenant* ; but from Our Behaviour, thro' the Course of our Lives.

And lastly, To say that by this *Act of partaking of the Lord's Supper worthily* “ We secure to Our Selves God's favour “ and Acceptance through Christ, unless by

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“ any Viciousness in the course of our lives
“ We contradict the professions of our so-
“ lemn Devotions ;” seems no better than
to give to this *Act*, in *one* part of this sen-
tence, a *Privilege* which is immediately ta-
ken away by declaring, in *another* part of
the same sentence, the steady practice of all
Virtue to be so necessary, that without it,
the performance of this Duty *worthily* will
be of no avail towards this acceptance. And
indeed, at best it is saying nothing which
teaches Us the peculiar nature of this *Duty*,
We are enquiring after : nor any thing but
what may be said, with equal propriety, of
the single Duty of *Prayer* ; or any other of
the like sort.

These very *Cautions*, We see, suppose
(what without doubt is true) that a Chri-
stian may receive this *Sacrament* worthily ;
and yet afterwards contradict the *profession*
of this part of His *Devotion*, by a *Viciousness*
in the Course of his Life. As therefore, on
one hand, if the Man after this be Vicious
and Immoral ; this *Sacrament*, tho' *wor-
thily* received, will not secure to Him God's
acceptance : so, on the other hand, if his
Practice be in all respects worthy of a Chri-
stian ; it is his Universal Obedience to the
Will

Will of God, which will be his security; and not this *particular Instance* of it, consider'd by itself. For in both Cases the receiving this *Sacrament* is the *same*, and of the same effect; viz. It is *one Duty*, *worthily* performed; and therefore acceptable to *God*. But, being but *One*, it cannot avail, *without* the performance of all *Others*; and, when accompanied with that performance, It is not to *this* single Instance of Christian Duty, (any more than to any other,) that the *Christian* owes the security of his Acceptance with *God*: but to the Practice of his *Whole Duty*, and of that Universal *Holiness*, *without* which no man shall see the *Lord*.

I have thus endeavor'd to guard myself and *Others* against all such Doctrines and Ways of Expression concerning this *Duty*, as appeared to carry along with them any Notions which might prove of bad consequence to Christians; or at best do not tend to explain the peculiar nature of it, as distinguished from all other Duties of Religion. And from what I have laid down I think it very evident that the proper and consistent way of Expression, upon this Subject, is this: “ That partaking *worthily* of the

“ Lord’s Supper is one particular Duty of
“ a Christian; that this partaking of it wor-
“ thily is no more than the *Performance* of
“ One Duty, in a manner, and with dis-
“ positions, suitable to the design and na-
“ ture of it; and therefore ought not to
“ be accounted of any more importance to-
“ wards the securing our Acceptance with
“ God, than the performance of a single
“ Duty of this sort can be: And that eve-
“ ry Christian is obliged not only to per-
“ form *this* Duty *worthily*, but every other
“ Duty of his Religion upon Principles sui-
“ table to its nature; and, as to his Final
“ Acceptance with God through Christ,
“ ought to have his Eye constantly and
“ particularly upon that whole System of
“ Moral Duties, upon which, throughout
“ the *New Testament*, his Acceptance is
“ constantly put; and upon those Catalogues
“ of Vices which are as constantly there de-
“ clared to exclude all who practise them
“ from the Kingdom of Heaven, let their
“ Religious performances, in other respects,
“ be what they will.”

To conclude, Let *Christians* be content
with what their *Master* and his *Apostles* have
taught them to *expect* from This Duty;
and

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and not think it Any *Exaltation* of his Institution, to magnify It into what *He* never designed it to be. Let them not Esteem *That*, as a *Low Dispensation*, which is as *High* as it was *His Will* to make it ; nor think, *above what is written*, of *That*, which can receive it's value *only* from *what is written*. Let them remember that All beyond, is no better than a Dream : pleasing perhaps at present ; but, in the end, hurtful to Those who infuse it into Others, and to Those who will find Themselves disappointed when They are waked out of it. Let them attend upon This *Holy Institution*, as the *Commemoration* of their *Lord*, the Reviver and Teacher of the purest Religion in the World : and This will lead their Thoughts to their *Happiness*, by the Way of their *Duty* ; and disengage them from dwelling chiefly upon *Supernatural Favors*, and *exalted Privileges*, where They are naturally and strongly called upon to think of their own indispensables Obligations to *depart from all Iniquity* ; and to *practice all Virtue* ; that is, to have their *Conversation* such as becometh the *Gospel of Christ*, whom They thus acknowledge for their *Master*.



A P P E N D I X.



T may not be unusefull to Those whose Benefit I chiefly design, before I conclude, just to mention, and explain, several of those *Names*, by which this Religious *Rite* has been heretofore, or is now, called : that so, Unlearned Readers may be as little at a losf as possible, to understand what They may at any time read, either in *this*, or any other, *Treatise* upon this Subject.

I. From the foregoing Account of the *Institution*, We see immediately the Reason why this Religious *Rite* was called *The Lord's Supper* : which was the *First Name* of it ; and a Name agreeable to the Simplicity of the *Institution* itself. It was instituted at, or after, the *Last Supper*, which our *Saviour* and his Disciples ate together, in Celebration of the *Jewish Passover* : and, as it was appointed to consist in *Eating Bread and Drinking Wine*, It was naturally

rally called, *The Lord's Supper*, from that *Supper* at which our Lord thought fit to declare his Mind about it. But there being nothing in the Words of our *Lord*, or in the nature of the Thing itself, with regard to *Christians*, which makes this *Rite* at all less proper at any one time of the day than another; Nothing can be inferred, either from the *Design* of the *Institution*, or the *Time* of it, to confine the Celebration of it to the Evening. And accordingly, we find that some of the *First Christians*, (though not the *very First*) chose an Early Hour of the Morning to meet and partake of it; because That was the time when they could be most secure from the disturbance of their Enemies and Persecutors. And reasons of convenience may determine *Others* to Any other time of the Day.

One thing however seems necessary to be said; viz. That, when honest *Christians* are directed, under colour of Respect to this *Rite*, to a most scrupulous Care of *not eating or drinking*, before They receive this *Bread* and *Wine*: That *then*, I say, they ought to call to mind the *time* of its *Institution*; and the original name of the *Lord's-Supper*. This will immediately shew them the Weak-

ness of entertaining any such *superstitious dread* of what is rather *agreeable* to the first *Time* and first *Name* of it, than the contrary. One would be tempted indeed, from hence to wish that the *Time* of *partaking* of the *Lord's Supper* had been never altered from what that *Name* seems to imply. But when the absurd Doctrine of *Transubstantiation* came into power, Every *Appendage* and Every *Circumstance* of this *Rite* was modelled by that *Absurdity*; and received *Rules* and *Laws* from it. And where that Doctrine is utterly disowned, Something will often be working the same way, in its stead, even against the natural Tendency of our *Blessed Lord's* own Behaviour. Thus, in the present Instance, It was in the place of the *Paschal Supper*, (which used to be celebrated after every other Meal of the day,) that our *Saviour* bade his Disciples to *eat this bread*, and *drink this wine*: but *Others* say, Take care to *Eat this Bread and Drink this Wine*, before Every other Meal. It was by the *Apostles* themselves call'd the *Lord's Supper*; and, in their days, celebrated at, or after, the *time* of *Supper*: but by *Others* of later ages, it has been superstitiously recommended, to be accompanied with Fasting; and this, in so particular

ticular a manner, as to lead weak honest minds to think it a sort of *profanation* to follow the Practice even of the *Apostles* and the very first Examples. This is a mistaken and *Imaginary Respect* paid to this *Rite*; though often, I doubt not, sincerely and piously intended. The *real Respect* is, in obedience to our Lord's Command, (which does not scrupulously fix the *time* of day, so as to make it part of the *Duty*,) to *partake* of it, at any time which *Custom* has fixed, with the most serious *Remembrance* of Him.

Another *Name* by which this *Rite* has been long called, is The *Eucharist*: which in *English* signifies *Thanksgiving*. And *This* it is designed to be, in an high and peculiar Sense, as it is the *Remembrance* of that *Love* of God, in Christ's dying for Us, which ought to excite in Us the strongest Sentiments of Praise and Gratitude. Our Blessed *Lord* opened his *Institution* of this *Rite* with *giving of Thanks* to God. And St *Paul*, *1 Cor. x. 16.* calls the *Cup*, used in *this Religious Ceremony*, the *Cup of Blessing* which we *bless*; that is, over which We speak good Words of *Blessing* and *Praise*; in allusion to that *Cup*, used in the Celebration of the *Jewish Passover*, which was upon the

same account called *The Cup of Blessing*: and especially, as this *Cup* contains *Wine* to be drunk in remembrance of *Christ's Bloud* shed for our Benefit, and therefore justly directs Us to the sincerest Thankfullness to G O D. And agreeably to all this, in our *Public Office*, the *Communion* is accompanied with solemn *Praises* and *Thanksgivings*; and, at the Conclusion of it, Almighty God is entreated to accept *this our Sacrifice of Praise and Thanksgiving*.

It has been in later Ages, called (*Emphatically*, and by way of *Eminence*,) *The Communion*, or *The Holy Communion*, without the addition of any other words. And this must be understood in the Sense which St Paul expresses more largely, *1 Cor. x. 16, 17.* where he calls it the *Communion* of the *Body*—and of the *Bloud*, of *Christ*. *Communion*, as I have before observed, signifies partaking of, or *Fellowship* in, something Common to Many. And so, *The Communion*, when the Word is applied to this *Holy Rite*, must signify the *Joint-Partaking* of that *Bread* which is the *Memorial* of *Christ's Body*, and of that *Wine* which is the *Memorial* of his *Bloud* shed for Us; which are called his *Body* and his *Bloud* only upon this account.

It

It may also be called The *Communion*, or *Fellowship*, as it is a *Joint-Partaking* of *Bread* and *Wine*: in which action we communicate, and bear a part, with all other Christians, of all Places, and all Denominations; professing Our Selves *One Body*, though Many in Number, by thus eating of this Bread; which may be called one and the same Bread, as it is appropriated to One and the same Religious Purpose, and eaten by all of the same Society for that *one* Purpose only.

But the Name of this *Rite*, which has most prevailed, and put the *Others* almost out of common Use, is That of latest Date, and lowest Authority, in the strict Sense in which it is now used: *viz.* The *Sacrament* of the *Lord's Supper*, and, most commonly, The *Sacrament*, without the addition of any other word: agreeably to which the partaking of it is called, *Receiving the Sacrament*. And it many times so happens in Religious matters, that *Obscure Expressions* get the better of the *Plain* and *simple ones*; and the most *Modern* banish out of Use the most *Antient*. But since this word has got possession; the Explication of it is the more necessary, because the

New

New Testament, which knows nothing of it, cannot lead any *Christians* into the *Notion* of it, as applied to the *Lord's Supper*.

The *Latin* word [*Sacramentum*] primarily signified an *Oath*; or an *Obligation* expressed by an *Oath*; which was always esteemed as a *Sacred thing*. And in this Sense, though it be improper to speak of receiving a *Sacrament*; yet the action of partaking of the *Lord's Supper* may be called the *Performance* of a Duty which is in effect a Solemn acknowledgment, and recognizing, of our *Obligations*: as it is a Professing Ourselves *Christians*; and as such *obliged*, as truly as by an *Oath*, to all the Practice becoming *Christians*.

The *word* soon came to be used by the *Latin Writers* of the Christian Church (*Tertullian* and *St Cyprian* particularly) for almost every thing under the *Old Testament*, that bore any similitude to Things under the *New*; and for almost every thing relating to *Religion*, under the *New*: and this to such an Excess, that the pious and learned *Editor* of *St Cyprian* at *Oxford*, observed, in One of his *Notes*, that “ there was no word “ amongst *Ecclesiastical Writers* of a more “ loose

" loose signification, than the word *Sacramentum* ; " which may easily be believed, when this very *Note* was made upon occasion of a *Passage* * in which St Cyprian speaks of the *many* and *great* Sacraments of the *Lord's Prayer*.

Thus, amongst other things, this word came to signify Any *Religious Ceremony* ; because Every *Religious Ceremony* implies in it the profession of that *Religion* to which it peculiarly belongs ; and, by consequence, the owning our selves under all the *Ties* and *Obligations* of That particular Religion. And in this sense, *Receiving the Sacrament* is the *performance* of a *Religious Ceremony* peculiar to the *Christian Religion* ; and the Virtual owning Ourselves, by this action ,to be under all the *Obligations* belonging to that *Religion*.

But at length the Use of this Word came to be more confined : And in Many parts of the *Christian Church* to be appropriated to *Two* only *Ceremonies*, under the *Definition* of an " Outward and visible " Sign of an Inward and Spiritual Grace given unto Us, ordained by Christ himself,

* Cypr. de Orat. Domin. Ed. Ox. p. 142.

" as a Means whereby We receive the same,
" and a Pledge to assure us thereof."

And in this Sense the *Lord's Supper* may be called a *Sacrament*. For the *Bread* and *Wine* are *outward* and *visible Signs*, or Marks, ordained by *Christ* to call to our Minds, and to point out to Us, the greatest Inward and Spiritual *Grace*, (*i. e.* *Favor* or *Mercy*) bestowed upon Man by Almighty God. They call to mind the *Death* of *Christ*, and are Memorials of his *Body* and *Bloud*, given and shed for our Spiritual Advantage; and consequently, Memorials of all the *Benefits* we are entitled to, by that Instance of *Grace* or *Mercy*: and so the *Lord's Supper* is an *Outward and visible Sign* of the greatest *Inward and Spiritual Grace* given unto Us.

It is likewise an *Outward Sign*, *ordained*, or appointed, *by Christ himself*, to be the *Mark*, or *Memorial*, of all this. Not only so: but *ordained* by Him as *One Mean*, amongst many others, of our Improvement in the practice of the Religion We profess by our attendance upon this *Sacrament*; and of our receiving hereafter, in consequence of that practice, all the Benefits of his *Body* broken and *Bloud* shed, now call'd to mind by these *Outward*

Outward Signs. It may be considered also as a *Pledge*, on *Christ's* part, to *assure Us* of all this; as the *Bread* and *Wine* are appointed by *Him* to be *eaten* and *drunk*, as *Signs*, (or in *remembrance*,) of that *Death of Christ* which was the highest Assurance He could give Us of his Love to Mankind, and of our own Title to the partaking of that Love upon his own Conditions. We cannot indeed, duly partake of the *outward* and *visible Bread* and *Wine*, in *remembrance* of *Christ*; without calling to mind also the *Affurance* given Us by *Him*, of our partaking, upon the Terms of his *Gospel*, of all the good Things promised in it.

In partaking therefore, of the *Lord's Supper*, We may be said to receive a *Sacrament*, in the present Sense of that word; as We receive *Bread* and *Wine*, which are *outward* and *visible Signs* or *Memorials* of those *Inward* and *Spiritual Mercies* which are *given* to Us by our *Lord*, upon the Terms of his Religion; and these *Signs ordained*, to this purpose of Remembrance, by *Christ himself*; and upon this account to be considered as *Means* (amongst others) tending to that *Christian Behaviour*, which will at last entitle Us

to the Possession of those *Mercies*: and also as *Pledges* to assure Us that, as certainly as these *Outward Signs* were ordained for the *Remembrance* of these *Benefits* promised to Us; so certainly *God* will be ready to bestow upon Us hereafter all the *Benefits* thus promised, upon our perseverance in the practice of Every Instance of Virtue and Holiness required of *Christians*.



F O R M S

O F

P R A Y E R.

I. For Particular P E R S O N S.

1. *A short Prayer for the Morning.*
 2. *A short Prayer at Night.*
 3. *A longer Prayer for any other time of the Day.*
 4. *A large Form, for more particular Occasions.*
-

II. For a F A M I L Y.

1. *A Prayer for Morning and Evening.*
 2. *Select Prayers, &c. out of the Common-Prayer, for Morning and Evening.*
-

Let every Man study his Prayers ; and read his Duty in his Petitions.

Ep. Taylor's Holy Living, p. 234.

L O N D O N :

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P R E F A C E.

HE great design of the Duty of *Prayer* is, To express, under an *actual* Sense of the Presence of G O D, those good Sentiments, and pious Dispositions, which it is proper for Us to entertain and cultivate within Us, consider'd as dependent, reasonable, and social Creatures: and particularly, as Creatures made capable of knowing One Supreme Maker and Governour of all things, and plainly accountable to Him for our whole Conduct. The *Sentiments* I mean are such as arise from our Dependence upon G O D; from our Obligations and Duty to Him; and from our Relation to one another, as Partakers of Humane Nature, and Members of Humane Society.

And then only it is, that We fully answer the design of this Duty when We perform it in such a manner, as that it may have a good effect upon Ourselves, by keeping up the justest sense in our minds, of all such important Considerations as are the true grounds of our Faith and Hope in G O D ; and the strongest motives to our own constant Practice of all that is good and praiseworthy. This indeed, I always consider as the great End of *Prayer*, as well as of *Faith*: and cannot forbear thinking that in order to be effectual with G O D , it must be useful to Ourselves.

With a constant regard to this *Notion*, I have drawn up, for the use of such as have no better helps at hand, the following FORMS. They contain in them, *Confession* of Sins ; *Petition* for all good things ; *Praise* and *Thanksgiving* to our great and good Governor ; and *Intercession* for the whole World of understanding Beings : all which, are now, by custom, comprehended under the common word, *Prayer*.

In what relates to *Confession*, I have purposely chosen such *general* Expressions as it may be proper for All to make use of ; and avoided such *particular* ones, as They, who
know

know their own past life to deserve them, and think seriously of Repentance, may easily supply to Themselves, if they judge it necessary. They alone are conscious of the particularities of their own Condition : and, as no other person can truly know them, no other person can pretend exactly to adapt any Words to them. But, for such as have happily, thro' the kind dispositions of Providence, preserved themselves innocent from the common Vices of the World about them ; I esteem it but an ill return to Almighty G O D, for These to put themselves upon a level with those Unhappy Persons who have lived in an habitual Course of willfull Sin ; and a false humility, to speak of Themselves to Almighty G O D, as if they were guilty of Crimes in which They are not conscious They ever bare any part ; or as if They thought, He made no distinction between the Best and the Worst of his Intelligent Creatures, in this imperfect State.

Neither could I here suffer Myself to direct any *Christians* to ask the Pardon of their sins, upon the bare *Confession* of them ; or to expect it merely upon their Entreating Forgiveness for the sake of *Jesus Christ* : but have thought it agreeable to the *Gospel* to make it

their own Disposition, and Act, to ask and expect Forgiveness, as *His* Disciples, upon *His* conditions only, viz. the forsaking their Sins, and the actual Amendment of their lives.

In the *Petitioning* part, I have been carefull not to lead *Christians* to ask any thing of *Almighty God*, but with such Submission, upon such a Foundation, and such Reasons, as are suitable to the Nature of things, and the Religion which They profess: intermixing many of those Considerations, which may leave a lasting and deep impression upon their Minds, of their own Duty, both with respect to *Prosperity* and *Adversity*; to the *Life* which now is, and the *Life* which is to come.

In the Part of *Praise* and *Thanksgiving*, I have endeavoured to speak of the Perfections of G O D's Nature, and the Instances of his Goodness to us, in such a manner, as to lead us to *imitate* what We acknowledge so lovely; and to shew the sincerity of that Gratitude, which his Mercy naturally requires, in the Practice of every thing that is acceptable to our Great Benefactor: being persuaded that the Expression of our inward sense of his Perfections, and the Remembrance of the particular reasons upon which

our

our Thankfullness ought to be founded, are of no avail, without taking into the account the natural Tendency of all, to the influencing our Behavior, and the confirming us in an Universal Obedience to Him.

In the *Intercessions* for Others, I have endeavoured to regulate every Expression by the Rules of Universal Love, and of true Christian Benevolence towards the whole Rational Creation. I cannot, indeed, but think that there is no Part of what is comprehended under the name of *Devotion*, or *Prayer*, more acceptable to G O D, or more truly beneficial to Ourselves, than This; which perhaps We are not always so sensible of, as We ought to be. The Expression of Our Good-will and Extended Benevolence towards All our Fellow-Creatures is so becoming Us, both as We are *Men*, and as We are *Christians*; that it cannot but recommend Us to the Favor of Him, who is the God of Love, and the Father of All Beings. And this *Expression*, often and seriously repeated, cannot but awaken the kind Affections, where They are drooping; and keep them alive, and enlarge and increase Them, where they are awake; whilst

our Understandings and Hearts go together.

I have therefore, done my Endeavour to adapt this part to the purposes of *Rational* and *Social* Creatures, in such manner that, in the Use of it, They may be acceptable to GOD, by pouring out before Him the overflowings of Benevolent Hearts; and cultivating in their own Souls the Love of Mankind: cherishing by this means every Virtue that regards the Good of Humane Society ; and improving all that Beneficence of Temper and Sweetness of Disposition, upon which the Happiness of Others around them may depend ; and which it is the peculiar Glory of the *Christian Religion* to heighten and enlarge towards the whole World.

The *three* first *Forms* are proposed for the *daily* use of well-disposed Christians in their Closets. But to make my Design the more compleat, I have added a *Form* of a much greater length, and drawn out into many more particulars, than the *others*. This is not pressed upon any good Christian, as if so long a *Form* were necessary : but only prepared and placed here, for the use of Those who, upon some more solemn or particular occasions, may think it of great advantage to spend

spend more than ordinary time in this good Employment. And to these *Forms*, (which are designed for Persons retired by themselves,) I have subjoined a *Prayer* for a *Family*, adapted both to the *Morning* and *Evening*; that it may be at hand for the Use of any Persons who have not thrown off that part of Worship, so usefull not only to Themselves, but to All about them: And with the same view have added a Number of select *Collects* out of the *Common-Prayer* of our *Church*, that they may be ready for such as may like them better for the Service of their *Families*, than other Composures.

May All, who shall think fit to make Use of these *Forms*, sincerely endeavour to bring with Them a serious Temper, and fix'd Attention of Mind, suitable to such a Duty! *by all means striving* (if I may use the words of *Bishop Taylor*) *to obtain a diligent, a sober, an untroubled, and a composed Spirit*: considering *Prayer* (as He describes it in another place) as *the Peace of our Spirit, the Evenness of Recollection, the Rest of our Cares, and the Calm of our Tempest*: on one hand, not uneasy for want of any such *Commotion of Mind*, as cannot be a Necessary

Part

Part of the *Duty*, because it is not in the Power of Every Christian; and, on the other hand utterly avoiding the great *Evil* of a *Cold* and Unconcern'd Spirit; which indeed, is a State of Mind absolutely inconsistent with all Sense of the Presence of G O D, and all Belief of the Importance of what They pretend to be about.

In a word, My great desire in what I now offer, is to consult the real service of those Christians who are content to converse with G O D, and Themselves, in a manner becoming Reasonable Creatures, and Moral Agents; whose praise it is to be guided, in This and every other Instance of their Practice, by the Principles and Motives They can understand: And my great Aim is to direct Them to perform this Duty under the Conduct of their Understandings; with such an earnest Intention of the Mind, thro' every step of it, as may preserve their Thoughts from being drawn aside by the strength of any sort of Passion; or from being interrupted by any Willfull and Inexcusable Carelessness. And I have now nothing left but to pray that the Whole may be found as truly serviceable to such Christians, as it is sincerely designed to be!

I. P R A Y E R S



I. P R A Y E R S

F O R

Particular P E R S O N S.



1. *A short Prayer at first rising, in the Morning.*



T becomes me, O Lord, before the Thoughts of this World find any place in my Mind, to lay hold on the first opportunity this Day affords me, of worshipping Thee my Creator and Governour. I adore the Perfections of thy Nature ; and acknowledge thine undeserved Goodness to me. I bless Thee for every Instance of it, thro' my whole life : and at this time particularly, for the watchfull Care of thy Good Providence, by which I have been secured from the dangers of the last night. I entreat of Thee alone, as the Father and

Judge

Judge of Mankind, the Pardon of every willfull transgression, and omission, of my Duty, thro' my whole life. I beg this upon those Terms only, which the Holiness of thy Nature, and the Declarations of Jesus Christ, have mark'd out to Us. I here acknowledge my self thy Creature, and thy Servant, and the Disciple of thy Son ; and as such obliged by all the strictest ties of Duty, Gratitude, and Interest, sincerely to search out and perform thy Will ; and never willfully to offend against thy Holy Laws. I now entreat thy Fatherly Goodness towards me ; and beg of Thee, the Governour of the World, Protection and Favour : professing before Thee, my entire dependence upon thy Wisdom, Power, and Goodness. Defend me, I beseech Thee, this Day, from all Dangers, and sad Accidents. Guard me, by the Dispositions of thy good Providence, from all the ways of Sin : and lead me forward in the paths of all Virtue, towards the perfection of a reasonable and moral Agent here, and the Happiness prepared for Him hereafter. Accept, O Lord, this my first Service of this Day, according to the Goodness of thine own Nature declared by thy Son Jesus Christ

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our Lord: in whose Name, and in whose Words, I farther call upon Thee.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.



2. *A short Prayer at Night, just before going to Bed.*

O GOD, my great Creator, Preserver, and Benefactor, I approach Thee with the sincerest reverence and humility, to pay the last acknowledgments of this Day to Thee, before my Eyes are closed with sleep. I praise and magnify thy Name for all thy Mercies: particularly at this time for thy Preservation of me through the past day; and for that tender care and guidance of thy merciful Providence, by which I have been defended from

from all the great Evils, both Natural and Moral, with which this imperfect State so much abounds. · Whatever of Good or Happiness I enjoy, to Thee I give the praise of it, and to thy Favour. My willfull Imperfections, and Failings ; My Transgressions, and Neglects, in any instances of thy Law and my Duty, I truly repent of. I take the Shame of them to my self ; and seek the pardon of them from thy Fatherly Mercy and Goodness alone. Forgive me, I beseech Thee, upon the Terms of thy Son's Gospel, whatsoever Thou hast seen amiss in any part of my Conduct, thro' the past Day : and take me, and all in whom I am concerned, into thy Care and Protection thro' this Night. Defend us, if it be thy Holy Will, from the designs of Evil men ; and from every thing terrible and hurtfull. And lead us all, in the paths of thy Good Providence, to everlasting Life and Happiness, thro' thy Fatherly Goodness, and thy Love to Mankind, declared by thy Son Jesus Christ our Lord ; in whose Words, I conclude the Services of this whole Day.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come.
Thy

Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.



3. *A longer Prayer, to be used at any other Time of the Day.*

O GOD, who art the Father and Lord of all Beings, and glorious in all Perfection, I thine unworthy Creature and Servant, in the deepest Sense of my own manifold imperfections, approach thy Divine Majesty: beseeching Thee, out of the abundance of thy Goodness, to be mercifull to me. I acknowledge that many have been my Failings and Neglects, thro' the course of my Life: and that, if Thou shouldest be *extreme to mark*, and to punish, *what is*, in every degree and every instance, *amiss*; I could not hope for any portion of thy Favour. But, O Lord, the Goodness and Rectitude of thy Nature; and thy

Holy

Holy Gospel preached by thy Son Jesus Christ, encourage me to hope in Thee for Mercy and Forgiveness: and therefore, as his Disciple, in expectation of thy Favour upon the Terms declared in that Gospel, I earnestly beseech Thee to forgive every thought, every word, and every action, by which I have in the least degree offended Thee, or transgressed the rules of Virtue, and True Religion, from the beginning of my rational Life, to this hour. And this I beg, sincerely resolving to endeavour after a greater degree of Perfection; and a greater conformity to thy Holy Will for the time to come: and hoping, on this Condition alone, to be received by Thee to Favour here, and eternal Happiness hereafter.

Accept, likewise, the acknowledgments of my Heart and Mouth, which are so indispensably due to the Perfections of thy Nature; and thy Goodness to thy Creatures. I adore, and celebrate, the unalterable Glories of thy Power, adorned and directed by unerring Wisdom and Goodness: and bless and praise Thee, for every instance of thy tender Regards to Me, and to all the Children of Men. I bless Thee that, when it pleased Thee to bring me into Being, I was made capable of know-

knowing and imitating Thee, and of enjoying thy Favour. I bless Thee that I have been called to the Knowledge of a Religion, from which I have received many and great Advantages, Assurances, and Opportunities, towards the answering the true design of my Creation. I bless Thee that, by the Dispositions of thy good Providence, I have been led to a just Sense of the excellence of Virtue, and of the Importance of true Religion ; and that this Sense hath been improved by the best Examples and Sentiments of Others, and by many peculiar Instances of thy mercifull Care and Goodness.

I praise thy Holy Name for all that thy Son Jesus Christ did, and taught, and suffer'd, in this World, in order to redeem Mankind from the Power and Punishment of their Sins ; to lead Them more effectually to the Knowledge of Thee, and the Practice of their Duty ; and to confirm to Them the reasonable hope of being immortally happy hereafter. For these and all thy Mercies, which respect another and a better life than the present, my Soul doth magnify Thee, O Lord, and all the powers within me praise thy Holy Name.

Nor ought I to neglect to thank Thee for those many instances of thy Mercy, by which Thou hast made my Estate in this short and uncertain life, much happier than it could have been without them: for affording me not only all the necessary supports, but many of the most desirable conveniences, of such a state. Continue, O Lord, I beseech Thee, these thy temporal Favours to me, if Thou seest it consistent with my chief and eternal Good: if not, lead me to Eternal Life in whatever paths thou seest fit. I resign my self, and all my concerns, into thine Hands; and entreat Thee to be my Guide, and my Governour, unto death. Let the Sense of these thine undeserved Mercies inspire me with such a gratitude as may show it self in the suitable returns of a good life, and Holy conversation; and with such a love of Thee, as may express it self in the keeping thy Commandments.

Whatever moral imperfections there are still in me; direct me to the knowledge of them, and to the proper means of putting an End to them: And assist me, by all the methods of thy Wisdom and Goodness, in the great work I have to do; the perfecting my mind in all that is truly excellent;

and

and the working out my Salvation in the Methods agreeable to thy Holy Will, and to the Obligations of a reasonable and moral Agent.

I beseech Thee likewise, to be mercifull to the whole World. Inlighten the dark corners of it with the true knowledge of Thee, and of thy Gospel, in its simplicity: and sow the seeds of all Virtue and Happiness in all parts of it. Lead all professed Christians to Truth, and Righteousness, and Peace; that so they may be an Honour to the Religion they profess. Put an end to Idolatry, and Superstition, and all spiritual Tyranny and Oppression. Give an open check to all that Pride and Ambition, which disturb the World. Quiet the turbulent spirits, and compose the unchristian animosities, of Mankind.

Look down, with much Mercy, upon this my native Country. Cure our evil Tempers; and conquer our unchristian and uncharitable Dispositions: And grant that, at length, Mutual Love and Charity may flourish and abound amongst us, amidst our greatest differences. Pour down all Blessings, Spiritual and Temporal upon our most gracious KING, and his Royal Fa-

mily. Endow Those who are called to any Office, under Him, for the administration of Justice, or Government, amongst us, with all Gifts and Abilities necessary for the discharge of their great Trust: and prosper and protect Them in the due Execution of it. Lead all the Ministers of thy Gospel to teach thy Truth in simplicity; and, by their example and doctrine, to bring themselves, and Those who hear them, to Eternal Life.

Extend thy Mercy and Compassion to all afflicted Persons; of whatsoever sort, or degree, their Afflictions may be; to all who are in a State of Uneasiness of Mind, or Pain of Body; a State of Want, or Sorrow; of Persecution, or Oppression: giving to them all the supports and assistances suitable to their several distresses; and, in thy good time, an happy issue out of all their calamities. Bless all in whom I am more nearly concern'd, with every thing truly good for them. Shower down thy Mercies on my Friends and Benefactors; granting them all Happiness here, and hereafter. Forgive all my Enemies, if such there be; and shew thy Mercy to them.

Finally, O Lord, Pardon all my past sins; Guide and govern me, by thy Holy Spirit,
in

in my sincere Endeavours to attain everlasting life. Promote my true Happiness, as Thou seest fit ; and mercifully receive me, and my imperfect services, according to thy Goodness declared by thy Well-beloved Son Jesus Christ : in whose Words I farther pray, for every thing necessary ; and in behalf of every one I am obliged to remember before Thee ; saying,

Our Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation ; but deliver us from evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.





4. A large Form of Prayer, for more particular Occasions

O GOD, the supreme Maker and Governor of the World, perfect in All that is truly Great and Lovely; I, thine unworthy servant, appear before Thee, under the deepest sense of thy glorious Perfections, and of my own great and many failings and imperfections. Under this sense, the only support and satisfaction to my mind is, that Thou art too just and too good not to accept of the sincere endeavours of thy Creatures to reform whatever has been amiss in their past Conduct; and that Thou hast sent thy Son *Jesus Christ* into the World, to *Save Us from our Sins*, and to declare to us plainly the Terms of thy Forgiveness and Favour. In his Name therefore, I present myself before Thee: and, as his Disciple, I entreat of Thee, the pardon of whatsoever Thou hast seen amiss in me, from the beginning of my Rational Life unto this day. Forgive, O Lord, every willfull thought of my mind which has

has been disagreeable to thy Nature and Precepts; every word of my mouth, unworthy of a Man, or a Christian; every instance of my behaviour which has been displeasing to Thee, or my own conscience: Every offence, of whatsoever sort or degree, against Thee, my Neighbour, or Myself. Forgive me all the sins which I myself can now call to my own remembrance;

*particularly**

And forgive me likewise all those Transgressions of thy Holy Will, which may now be out of the reach of my Memory; but have been open to thine All-seeing Eye, and are known to Thee with all their circumstances and aggravations.

Pardon me, O Lord, according to the abundant Goodness of thy Nature, and the Declarations made by thy Son Jesus Christ: and grant me that forgiveness, which I neither ask, nor expect, but upon those Terms and Conditions which Thy Holiness and Mercy have laid down in his Gospel. Behold, O Lord, I entirely and willingly forgive All who have, in any instance, or in any degree, offended or injured me: without

which I ought to entertain no hopes of my own forgiveness. And if I have myself injured any person, I am as truly disposed and ready to make all possible reparation, as I am to entreat thy favour to myself. And as I am sensible that no forgiveness can be expected, according to Thy *Gospel*, without amendment of life; I seriously renounce all communication with whatsoever is displeasing to Thee; and sincerely resolve to make it my great Endeavour to correct every thing that is amiss in my temper and behaviour; and to bring my self still nearer to thy Holiness and Happiness. Forgive me, therefore, as Thou hast promised by Thy Son. Accept me to thy Mercy: and give success, I earnestly beseech Thee, by thy gracious Favour and Providence, to these purposes and designs of my Soul.

And now, O L O R D, according to the same Goodness to thy Creatures, graciously receive the earnest PETITIONS which I offer to Thee for every Good that it is fit for me to pray for. I acknowledge Thee to be the great Author of all our Beings; the Original of all our happiness; the Giver

Giver of all good Gifts; and the Disposer of all Events: and therefore, profess my dependence upon Thee alone for every Thing I ought to wish for, or desire. I am sensible, O Lord, that to Thee entirely I must owe, every degree of happiness I can ever enjoy, or hope for. I am sensible that Thou art the tenderest Father, and best Friend, to Thy creatures: disposed to lead them to their greatest Good; and ready to promote and assist their sincere endeavours after it. And therefore, before Thee, and in Thy Presence, I willingly lay open the desires, and wishes of my Soul, which I think agreeable to Reason, and thy Holy Will.

I esteem it the Glory of our Nature that we are made capable of such an exalted and rational Happiness as results from the knowledge of Thee, and the Imitation of thy moral Perfections. And as Thou hast more fully assured us of this, in the Christian Religion; let the serious consideration of that Grace and Mercy which hath appeared in that dispensation effectually lead me to the good End proposed in it. Let the Holy Precepts of that perfect Institution by which I profess to be guided, and the unspotted

ted Example of that great Master whose Follower I desire to be accounted, engage me to live in all respects as becomes the Gospel, and the Disciple, of *Jesus Christ*. Particularly, O Lord, let the consideration of the peculiar Genius of that Gospel, and of those Virtues which the Great Author of it accounted the Glory of his own Life, influence me to endeavour to excell in them: and engage me to love the whole race of Mankind with an universal Charity, and beneficent Disposition; to rejoice at all opportunities of doing Good either to the Souls or Bodies of Men; and of adding to the Satisfaction and Happiness of all about me; to stoop even to the lowest offices of Kindness to others; to be ready to forgive the sharpest and most undeserved Injuries, and to return Pity and Benevolence for them; and to be ever willing to condescend, and yield, for the Good of others: that so, the truest Humility, and the most extensive Charity, may adorn every action and circumstance of my Life; and all Pride, and Passion, and Uncharitableness, may be check'd and subdued by the power of Religion; and the loveliness of the contrary Virtues.

Let

Let the sense of my own many failings, and the imperfections of our Nature, dispose me to be willing to put a candid and favourable interpretation upon all those actions of Others, which can justly and reasonably demand it, or admit of it ; as well as to be ever ready to forgive the offenses of Others, towards myself. And let the sense of thy Goodness in allowing me still Time and Opportunity, for perfecting my Soul in all that is praise-worthy, induce me to study more constantly and uniformly to please and imitate Thee.

My outward condition with respect to the good things of this World, it is my Happiness, as well as Duty, to refer wholly to thy wise Will and Pleasure. But as Thou hast ordained us to belong to this World, as well as to expect another ; and hast framed us so, that we cannot but be sensibly affected with our good and bad estate here below ; of Thee therefore, it becomes us to beg, with submission to thy Providence, the security and continuance of the good things we already enjoy ; and the increase of them, if that be truly good and needfull. And as, by thy appointment, I have already experienced in this

this World, many Evils and Afflictions; and have been witness to many more around me; suffer me to implore the gracious regards of thy Fatherly Affection towards me: and to pray to Thee, with respect to them, according to the pattern of thy Son *Jesus Christ*, *Father, if it be possible;* If it be consistent with, and agreeable to, thy wise and gracious purposes, secure me, and all in whose happiness I am most nearly concerned, from all sad accidents, and calamitous events; from all tormenting pains, and grievous diseases; and from every thing inconsistent with such an Happiness as may lawfully be desired in this transitory World. *Nevertheless, not as I will, but as Thou wilt.* And therefore, O LORD, if thy unerring Wisdom shall otherwise determine, let the serious meditation on the Example of *Christ* himself, and that innumerable company of the best of Men, who have gone before me in this Conflict, inspire me with a zeal to imitate their patience; and let the contemplation of thy Fatherly goodness engage me to an hearty and rational submission to all thy Dispensations: remembering what an Happiness it is, to be under the government

of a Being, who knows what is in all respects best ; and who cannot afflict his creatures but for wise and good Ends. And let the sense of thy gracious design in all my afflictions, lead me to the true, and right use of them : to disengage my affections more and more from this World ; and to seek for happiness in a better and never-changing State.

Let the Consideration of the certainty of Death, the last of all temporal Evils, influence me to endeavour to make it happy by such a virtuous life as may give Me a well-grounded hope in thy Mercy. Let the review of those Uncertainties, and Troubles I have met with in this World, render me the more ready and contented, at thy appointed time, to leave it. And let the prospect of Glory and Happiness hereafter exalt my mind above any fond regards to this state of Sin and Misery : and enable me to act as becomes one who truly believes Life and Immortality to be brought to light thro' the *Gospel*.

Finally, O LORD, my great and chief request is, That, by the dispositions of thy good Providence, I may obtain everlasting happiness hereafter ; and that the state of this World,

World, with respect to Me, may be so ordered; and the Trials, to be appointed for me in it, may be so proportioned to my condition and powers, as most effectually to promote and secure my eternal and greatest Good, after the few days of this Life are past away. Deny to me, therefore, out of thy great Goodness, whatsoever is truly bad or unfit for me; tho' I should be so weak as to desire and wish for it: and grant me every thing that is truly good for me; tho' I should be so blind, and so void of Wisdom, as not to see, or ask it. As far as my Petitions are reasonable, and agreeable to the eternal Laws of Wisdom, and the purposes of thy governing Providence, and thy Holy Gospel; so far only, I entreat thy favourable consent to them. As far as they are not so, I utterly renounce them; and submit my own Will entirely to Thine: and, in a deep sense of my own imperfections, beg of Thee to accept of the sincerity of my heart; and, out of the abundant Goodness of thy Nature, to overlook and supply all the defects of my Services.

To these *Petitions* it becomes me to add the indispensable Tribute of the sincerest PRAISES and THANKSGIVINGS of

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my Soul; due to the Glories of thy Nature, and to thy Goodness to thy Creatures. I know, O God, that thy Perfections are far exalted above all that can be conceived or expressed by us; that thy Mercies are above all our thanks; and that thy Unalterable Attributes stand not in need of any homage we can pay. But it becomes us to acknowledge, and celebrate them.

The Glories of thy Nature, are the Glories of perfect Power and perfect Holiness, adorned with perfect Goodness, and guided by unerring Wisdom and Knowledge: such Glories as are, in themselves, worthy of our highest Admiration and Praises; as well as the foundation of all the happiness we ourselves can possibly enjoy, or hope for.

And as it becomes us to celebrate the lovely Perfections of thy *Nature*, as it is in it self: so are we indispensably oblig'd to pay Thee our most grateful Acknowledgments for the display of those Perfections in all thy Dispensations towards thy Creatures, and for every instance of thy tender regards to us. Accept therefore, O gracious Lord and merciful Father, the poor tribute of mine unfeigned thanks for the manifold

Experiences

Experiences which I have had of thy Loving Kindness, and the many marks I have received of thine undeserved favour. To Thee I owe my Existence; and, together with it, all the faculties and powers that distinguish our nature from that of the lower animal World. And as it is impossible to conceive any End in thy creating me, and placing me in that rank of Creatures to which I belong, but the glory of communicating thy own happiness in all fitting proportion: So, when I consider what it is to be made capable of knowing Thee, the Fountain of all Good; of imitating Thee, the great Original of all Perfection; and of enjoying thy Favour, the foundation of all lasting and substantial Happiness; I must acknowledge thine undeserved Goodness, and for ever praise Thee for making me capable of so inestimable Blessings.

I must remember likewise, with the highest gratitude, before Thee, that, in order to secure and carry forward this gracious End of our Creation the more effectually, it hath pleased thy Goodness to send thy beloved Son into the World, to teach, and live, and die, in order to save Us from Our Sins, and to conduct Us effectually to our true and everlasting

ing happiness. I bless thee for the Divine Instructions He hath given his Followers concerning the certain method of obtaining eternal life; for the blameless and perfect Example of Holiness and Patience, He hath set before Us; for his *humbling Himself even to the Death upon the Cross, and shedding his Blood for the remission of our Sins*; and for his plain Declarations of thy gracious Acceptance of all such as sincerely receive Him for their Master, and heartily endeavour to know, and comply with, his Terms. I bless Thee for the mighty evidences He gave that he was truly sent by Thee on so gracious an Errand, by the purity of his Doctrine; by the integrity of his Life; by the nature and number of his Miracles; by the glory of his Resurrection after an ignominious Death; by his Ascension into Heaven; and by his pouring down from thence the wonderful gifts of the Holy Spirit, in order to the propagation of his Religion, and the settlement of his Church: by all these arguments establishing our Consciences in Peace and Truth.

I bless Thee that the joyful sound of thy Gospel hath arrived to this part of the world; That it hath here, by the peculiar

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favour of thy good Providence, been reformed from many gross abuses under which it long laboured ; and now lies open to the view and study of all men : That, by thy mercifull Appointment, I have been called to the Knowledge of it, as it is in it self ; and so am the better assur'd of the true way to happiness ; the more forcibly engaged to follow after it ; and the more likely to obtain great degrees of it, if I be not wanting to my self : for all which Instances of thine Undeserved and Inestimable Goodness, no words can sufficiently express the grateful Sentiments which ought to fill and possess my Soul.

Accept likewise, O GOD, my most hearty and unfeigned Thanks for the constant regards of thy good Providence towards me : To which I am indebted for many singular and peculiar happinesses. To Thee I owe, that I was born in a Country , where Christianity is securely profess'd ; that I have been instructed in the Principles of true Religion and Virtue ; and my mind led to the knowledge of the most usefull and important Truths : and particularly, that I have been secured, by thy Goodness , from many of those great and hazardous Trials which have so often proved fatal to Others.

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To Thee I owe whatever opportunities I have enjoyed of improving myself in what is truly praiseworthy ; whatever peculiar advantages there are in that condition, in which it hath pleased Thee to place me with respect to this World, towards the attaining the greatest Good and Happiness of a reasonable Creature. To Thee, the Great Creator and Governour of the World, I owe all these blessings ; and to Thee I offer up my sincerest acknowledgments for Them.

I bless Thee for that daily care of Thy Government over this World, by which I have been preserved, ever since I was born, from innumerable dangers ; many more than I can number, and many more than I know of. A mercy ! which I ought thankfully to acknowledge, not merely with respect to this life, but to a better ; as by this means I have still greater opportunities of advancing yet farther in the paths of virtue, and adding an increase to my Happiness in the World to come.

I desire likewise to offer up my unfeigned thanks for all those temporal blessings and conveniences, by which Thou hast

made my passage thro' this World much more tolerable and easy than it could otherwise have been; for the use of my Reason, and Understanding preserved to me, without which all other Blessings are vain; for that measure of health and strength; that ease, and freedom from pain, which I have enjoyed; for the supports of Friendship and Society; for the comforts of Food, and Raiment, and Habitation; and for all the good things with which Thou hast in Mercy surrounded Me, and Those in whose good Estate I am nearly concern'd: whilst so many Others pass their lives under the heavy pressure of the contrary Evils.

What can I render unto Thee, O L O R D, worthy of all the numberless instances of thy favour which I have experienced? I praise and magnify thy great and glorious Name: and acknowledge myself under the strictest and most indispensable obligations to live, and act, in all respects, as becomes one that hath tasted so largely of thy Loving kindness. I profess, O Lord, my hearty resolution of endeavouring to do so; and offer up my sincere desires, that by the consideration of what I have now remembred before Thee,

Thee, I may be led to make returns in some degree suitable to so many, and so great, instances of thy Goodness.

Let the serious contemplation of thy Glories, and Perfections, incite me to endeavour constantly to adorn my own nature with those moral Perfections which I acknowledge to be so worthy of praise; and engage me to imitate what appears so truly lovely and glorious. Let the consideration of thy mercifull design in making me capable of knowing Thee, and being eternally happy in thy Favour; powerfully move me to make such an use of those faculties Thou hast endowed me with, that they may lead me to a due sense of this happiness, and conduct me safe to the possession of those Pleasures which are at thy Right Hand. Let thy unspeakable mercy in sending thy Son into the World for the securing and promoting my Happiness, effectually influence me to embrace his Offers; to fulfill his Commands; to imitate his Example; and to live in all respects as becomes his Disciple. Let the Sense of those peculiar advantages which I have, by thy especial favour, enjoyed, lead me to such a carefull use and improvement of them, that they may be the happy occasions

of more than ordinary degrees of Perfection and Glory hereafter.

Let the consideration of thy gracious design in affording me so many temporal good things, and so many comforts, in this imperfect State, influence me to use them all to thy Glory, as perishing uncertain Goods; to be enjoyed with temperance; and to be employed for the use and support of others, as well as my own. And let the serious remembrance of all thy great and undeserved Goodness to me, open and enlarge my heart towards others; lead me to imitate what I praise and celebrate so much in Thee; and teach me to be ready to do good to All; to pity the follies and miseries of Mankind; and, as far as I am able, to promote the happiness of all around me: that by such a Return to all the instances of thy Goodness and Mercy, I may shew my self truly sensible of them; and sincerely thankfull for them.*

* Whoever finds this Form too long to be used at once, may stop here, only adding—These Prayers and Praises I offer up to Thee, in the Name of thy Son Jesus Christ, in whose words I farther call upon Thee, saying, Our Father, &c.

And when He returns to make use of the remaining part, He may begin thus—With the Prayers and Praises, which I have already presented before Thee this day, I beseech Thee, &c.

With these Prayers and Praises, I beseech Thee, O GOD, to accept the sincere expressions of my Charity and Good-will towards thy whole rational Creation: which I now offer to Thee, the Father of all, as a Member of the whole Society of Mankind; and more particularly as a Member of the Church of Christ, founded in Love and Charity. As such, I sincerely rejoice before Thee in every degree of Happiness enjoyed by any of my Fellow-creatures here below; and heartily beseech Thee to dispense more, and larger, communications of it to this lower World: to increase it in all Those who enjoy it in any measure; and to impart some Portions of it to all who are in any sort of Misery, and Distress.

Look in great mercy upon the sad Estate of that part of Mankind, who know not thy Nature; nor worship Thee, as becomes thy Perfections. Put an end to their Idolatry, and Superstition, by shewing them the Light and Evidence of thy Gospel, in its Simplicity: and, by bringing Them to the Knowledge of thy Truth, lead them to a capacity of greater degrees of Happiness than they could otherwise arrive at. Have pity likewise on the Remains of thy ancient People, the Jews; and all

Others, who are better instructed in the Belief and Worship of Thee, than the *Pagan* World: and guide them to a yet greater degree of true Knowledge, by directing their way to the knowledge of thy Son, and the practice of his Laws; and bringing them, by this means, to the justification and happiness of Christians.

Visit, with a more especial Grace and Favour, the whole Christian World; all who are called by the Name of thy Son, and profess his Holy Religion. Behold, O LORD, a large Scene of spiritual *Evils*, worthy of thy gracious and mercifull interposition: — In many places, the *Faith*, once delivered to the Saints in Purity and Simplicity, enervated by vain and groundless Traditions; or darkened by the inventions of Men: — The Worship of thee, O *Father*, expressly established, by thy Son *Jesus Christ*, in *Spirit and in Truth*, over-clouded by numberless Superstitions; and even destroyed by Idolatry itself: — The moral Laws which thy Son came to rescue from the corruptions of Men, and to enforce upon his Followers, render'd ineffectual by many humane devices; and false Notions of Religion, set up instead of them: — and the progress of Thy Holy

Gospel

Gospel stop'd and hinder'd by the wicked Lives, and scandalous Behaviour, of those who profess it!

Interpose, I beseech Thee, and put an effectual stop to these great and Unchristian Evils. Confound the devices of all such as uphold, or encourage, any degree of Superstition, for base and secular ends. Give a powerfull check to all sorts, and all degrees, of Persecution and Oppression, so scandalous and destructive to thy Holy Religion, which mistaken or wicked Men pretend to promote by such impious Methods. Put a stop to all Spiritual Tyranny ; and to all Usurpation over the Consciences of Men : and dissipate those clouds of Ignorance which dispose People to a base and ignominious slavery to the dictates of Men, rather than to a rational Enquiry into thy Holy Will which lies open to them. And above all, exert thine Almighty Arm in vindication of the Cause of Virtue: Leading all professed Christians to such a Sense of the Importance of it, as that they may study to adorn their Lives with a Behaviour suitable to their Holy Profession ; and recommend it to the Experience and Approbation of the Unbelieving World by the Integrity

tegrity and Unblameableness of their whole Conversation.

Particularly grant that All Christians, who have departed from the gross corruptions of Popery, may depart entirely from the *Spirit* of it: that, as They profess to make the *Scripture* the Rule of Faith; so They may without reserve leave it as such to all their Neighbours: that, as They have nobly contended for their own Religious Liberty and Christian Rights; so They may not lose the Glory of this, by contradicting it in their Behaviour towards Others: but that They may, by their exemplary deportment, and by their steady adherence to the Principles of Righteousness, Peace, and mutual Forbearance, manifest to all the World the Sincerity of their Reformation; and reap the Fruit of it by studying to excell in all that is praise-worthy.

Nor ought I to forget, O great Governor of the Universe, the Civil Estate of the Kingdoms of the Earth. Put an End, O LORD, at length, to the disorders and confusions, occasioned by the weak and ambitious Lords of this World: And shew Thy Self indeed, the King of Kings, and Lord of Lords. Permitt no longer the happiness of Humane Society to be, in any part

part of thy Creation , ruined and laid waste by the inferior Government of Men, which was instituted solely for the Support and Comfort of it. Bring public Disgrace, and Confusion, upon all Tyrants, and Oppressors ; and honour with particular marks of thy Favour, all Princes, who sincerely study to answer the Ends of their Institution : that so, the Triumphs of insatiable Ambition may at length cease from the Earth ; and the Blessings of good Government be felt throughout the World.

Amongst all the Kingdoms of the Earth, Look, I beseech Thee, with a particular favour, upon This, to which, by the disposal of Thy Providence , I belong ; and for which, therefore, I am obliged in an especial manner to shew my concern, by the heartiest wishes of my Soul. Pardon our many and crying Sins ; and, in order to avert thy Judgments, lead every Sinner amongst us to such a sense of his Sins , as may engage him heartily to renounce and forsake them. Continue, and confirm to us, that peculiar Form of Government, so wonderfully hitherto preserved to us ; by which we are more effectually secured against the extremes of Confusion, and Arbitrary Power , than any

any other Nations ; and of which we enjoy the happy fruits every moment of our Lives.

Preserve and establish us in the free Enjoyment of the Light of thy Holy Gospel, and the secure Profession of our Religion. What Errors still remain amongst Protestants, do Thou effectually remove, by the methods of thy Wise Providence ; and especially such as may have a bad influence upon the conduct of Men's lives : and strengthen their common Interest against their common Enemy. To this End, give a check to the mutual Violences, and Hatreds, and uncharitable behaviour, of Men of evil dispositions on every side. Kindle once again the fire of Love and Charity amongst us : and permitt not our differences in Religious matters to extinguish this Fire, or to blow up another to our entire Destruction.

Pour down the choicest of thy Blessings upon our most gracious King *GEORGE*. Defend him, by the peculiar care of thy Providence, from all attempts, of Violent and Unreasonable Men , against his Person or Crown : and prosper all his good Designs and Endeavours to preserve his People in Peace, Liberty, and Happiness. Together
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with Him, bless all who have any part in the Administration of our Government. Assist Him, and Them, in the great and important business of their Stations. Guide them into the best and wisest Measures : and give success to all their Counsels and Labours, for the Advantage of this Nation ; or for the relief and support of any of our injured Neighbours.

Permit not the disposal of the Lives and Properties of thy People ever to come into the hands of Ignorant, or Partial, Men : but manifest thy great concern for Justice here below, in such manner, as That the Guilty may ever meet with their due punishment, and the Injured and Oppressed find a sure redress, in our Courts of Judicature. Direct all the Magistrates amongt us to a deep Sense of their Duty : to give all encouragement to Virtue, and all possible discouragement to Vice, both by their Example, and the due execution of their Offices.

Lead all Those to whom the great Concerns of Religion, and of the Salvation of mankind, are more peculiarly committed, to such a knowledge of all necessary Truths ; such an Exemplary and Christian Conversation ; such a prudent and constant discharge of

their Holy Office ; as may effectually promote the Happiness of Themselves, and of Those committed to their Care. Encourage and promote amongst us, the means and methods of such a virtuous and laudable Education, as tends to sound Learning and Religion ; to the Reformation of This, and the better Estate of future Generations.

I desire likewise to express before Thee the real sense I have of the miseries and calamities of the distressed Part of Mankind ; and the sincere desire I have of contributing to their Ease and Relief. O Thou Father of Mercies, and God of all consolation, what can We do for that multitude of deplorable Objects of compassion, who are out of the reach of our Knowledge, or of our Ability to relieve, but offer up our earnest Wishes to Thee, the great Disposer of prosperity and adversity ? Behold, O Lord, I sympathize with all the Unhappy ; and bear a Part in all the miseries experienced in this World : and do with the greatest earnestness beg of Thee for all the miserable, of what sort, or degree soever, whatever I could reasonably beg for my self, were I in their condition. Assist them all in their several Trials and Conflicts ; and guide them to such a degree of

of Contentment, Resignation, and Patience, as may render their present afflictions the happy occasion of their greater future Glory: and, as far as it is consistent with the purposes of thy Wisdom, put an End to their present misfortunes and troubles.

Restore light and comfort to the dark, melancholy, and distracted minds of Those who have lost the use of their Reason in any instance, or any degree. Pity the destitute condition of those who are in want of any of the necessary circumstances of Life; particularly of Those who are fallen from the comforts of a prosperous Condition to the Miseries of Adversity: and raise them up Friends, and Patrons, in their low Estate. Relieve by thy good Providence the wants of the Poor and Needy. Be a Father to the Fatherless; plead the cause of the helpless Widow; and regard the unhappy Estate of all who mourn the loss of Those, in whom any part of their Happiness was placed.

Strengthen and assist, in an especial manner, All who suffer any where for the Love of Truth, or the Testimony of a good Conscience; and do Thou so proportion to their Strength, the measure and duration of their Sufferings, that they may work for Them

a more exceeding Weight of Glory. Hear the Groans of all who are oppressed, and barbarously treated, by the Tyrants of this World; and grant a redress to all their miseries. Attend to the Sighs and Tears of such as are in captivity and slavery; and open a way to their future Liberty and Security.

Visit with thy Light and Comfort all who are afflicted with bodily pain, or any sort of sickness: and bring to their mind all such considerations and assistances, as are necessary and proper to support Them in their unhappy condition; or to dispose and fit them for their passage into another state. Remove in much compassion all those unreasonable doubts and despondencies, with which many innocent and honest minds are, in this World, disturbed and overclouded; and direct them to such just notions of Thee, and of thy Holy Gospel, as may establish them in a course of chearfull, and sincere, obedience to the laws of it.

Succeed the endeavours of all who honestly and industriously labour after a convenient livelihood in this World, and are usefull members of the Common-wealth; and bring to nought the designs of all who either

either privately, or openly, live upon the spoil of their Neighbours ; and are the plague, and terror, of Humane Society.

Requite, in the course of thy Good Providence, the kindness of all who have at any time, or in any degree, endeavoured to contribute to the advantage of my mind, body, or outward estate. Upon all who have either done, or designed, me good, of any sort, shower down thy rewards, and favour. And, if there be Any, who have either designed, or done, me real mischief; in return to their evil, I beg and entreat for thy pardon and thy blessings. Correct the evil disposition of all such Minds; and plant in them, instead of it, a temper worthy of Men and Christians. Let the consideration of their own eternal interest lead them all to Charity, and Love: and engage them to put on those dispositions which only can fit them for the Blessed Society above.

Bless all in whom I am more nearly concerned, or in whose happiness I take a particular part, with such a measure of health, success, and prosperity, as may best carry forward the designs of thy Goodness towards them; and most effectually promote their happiness here, and hereafter. But what-

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ever be thy Dispensations towards them, with respect to this life; lead them all, I beseech Thee, into those Paths which will infallibly convey them to thine heavenly Kingdom in the World to come.

Finally, O Lord, I wish, and pray for, all good things to the whole Race of Mankind. I rejoice in every degree of Virtue and Happiness to be seen here below. I mourn for every degree, and every instance, of Vice and Misery. Let thy Kingdom come, I beseech Thee: and shew thine Almighty Power, by establishing True Religion amongst Men; and putting a stop to all the calamities of this lower World.

Accept, O Lord, I most earnestly beseech Thee, the Sentiments and Desires of my Heart, which I have now poured out before Thee, under an actual Sense of thy Presence, and of thy Providence over-ruling and directing all things. Favorably receive the Acknowledgments I have made of my Sins, and Moral Imperfections: and grant me Pardon and Peace upon the Terms of thy Gospel. Hear and answer the Petitions, I have offered up, for the obtaining all things truly Good, and the averting all things Evil. Let the Praises and Thanksgivings which my

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Heart hath sent up, as the Homage due to thy Perfections and Goodness, be acceptable to Thee. And reject not the Intercessions I have made for the temporal and eternal happiness of all my Fellow-Creatures.

And now, O Lord, Take me, I once more entreat Thee, into thy powerfull and wise Protection : and guide me, by the Dispositions of thy Providence, and good Spirit, to the perfect knowledge and performance of thy Holy Will here; and to the enjoyment of that eternal and unalterable happiness hereafter, which thou hast reserved for thy faithfull Servants, and promised by thy Well-beloved Son, *Jesus Christ*. In his Name, and as his Disciple, I trust for Acceptance of my self, and all my sincere, though imperfect, services : And in his Words I continue to entreat thy Mercy towards Myself, and all whom I am obliged to pray for.

Our Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them

them that trespass against us. And lead us not into Temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.





II. PRAYERS For a FAMILY.



1. A Prayer for Morning and Evening.



L O R D, perfect in Wisdom, Goodness, and Power; glorious in all that can be truly called Perfection; We thy Creatures, and thy Servants, prostrate ourselves before Thee, in the deepest Sense of our own unworthiness, and of thy lovely and incomprehensible Perfections: Acknowledging the Glories of thy Nature, as it is in itself; and thy great Goodness to Us, and to the whole World of thy Creatures.

We are truly sensible of the great happiness of knowing Thee; and of imitating Thee; and of enjoying the communications of thy favour hereafter: upon which accounts, it highly becomes Us to praise Thee

for that Act of Goodness in our Creation, by which Thou hast endowed us with Faculties fitted for the attainment of this unspeakable happiness ; and for the enjoyment of the highest Good hereafter.

We praise Thee for thy great Goodness in our preservation here, ever since We were brought into Being : not only as it respects this World, in which We now live ; but as by it We are enabled to make the better provision for our everlasting interest in the World to come ; and have greater opportunities of improving our Souls in Virtue , and of securing our happiness for ever. More particularly We now bless Thee for the care of thy Providence over us, by which We have been preserved in safety through the past [*Day*, or *Night*,] and mercifully defended from all dangers, and distresses.

It becomes us likewise to acknowledge thy bounty and goodness, manifested to us through every part of our lives, to this time ; to thank Thee for that measure of Health, and Strength, and Quiet, which We have hitherto enjoyed : for the Comforts and Supports of all those necessaries and conveniences, without which We should be much more

more unhappy in this State, than We now are ; and for all other circumstances and advantages of Life, which help to make our Passage through this World more happy, or more tolerable , than otherwise it could be.

But above all, We blefs and magnify thy great and glorious Name for thy tender regards to our everlasting Happiness in a better State hereafter : for sending thy Son into the World to declare to us the certainty of a future State of Rewards and Punishments ; and for all that He did, and taught, and suffer'd, in order to reconcile Mankind to Thee ; and to guide Us all to eternal life and glory : for the great happiness of a good and virtuous Education ; and for those peculiar dispositions of thy Providence which have often guarded Us from many particular and hazardous Trials and Temptations. For these, and for all other thy mercies, which concern our great and eternal Interest, We sincerely thank Thee, O Lord, and will ever praise thy Holy Name.

It is with shame and grief that we reflect upon the Returns we have made to so much mercy. We confess, O Lord, that We have not lived as becomes reasonable Creatures ,

call'd to the knowledge of such a God, and of such a Saviour. Many have been our failings ; many have been our omissions, and neglects, in the performance of our Duty, and in the perfecting our selves in all virtue. Many have been our offences, in Thought, Word, and Deed, against thy Divine Majesty : and many are still our Imperfections. But, O mercifull Father, We beseech Thee, in the name of thy Son *Jesus Christ*, to pardon us now returning to Thee, with the full purpose of regarding more strictly the obligations of Gratitude and Obedience We are under ; and of living, for the time to come, more like thy Servants, and like Christians.

And now, O Lord, confessing and renouncing all our Sins ; and hoping for the pardon of all that is past, through thy Son *Jesus Christ*, as far only as We sincerely endeavour to reform and amend whatsoever We know to be amiss in our selves ; We beseech Thee, so to concur with us, by thy mercifull Providence, and good Spirit, that, in the future conduct of our Lives, We may better answer the Ends of our most holy Religion, and adorn the Gospel which we profess to believe.

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Let the Experience of thy repeated mercies, inflame us with a resolution of making suitable returns to them. Let the Belief of future Glories raise our Minds above the sordid views of this World. Let the consideration of thine infallible Wisdom, and undoubted Goodness, teach us heartily and quietly to submit our selves to all the Dispensations of thy Providence towards us, as to the Will of One, who hath always wise and excellent purposes to serve; and knows what is best for us, infinitely better than We possibly can. Let the Example of our Blessed Saviour, ever placed before our Eyes, direct our Steps in every Station of Life, and every instance of Duty: and let our Hopes and Affections be unmoveably fixed upon those Rewards which are laid up in Heaven for all who, by patient continuance in Well-doing, seek after Glory and Immortality. Finally, Let the Consideration of thy Holy Presence every where, govern all our Thoughts, Words, and Actions, as under the eye of thy Majesty; and lying open to Thee, our Supreme Governor and Judge: that so our irregular Passions may lose their power over us; and We may daily

daily proceed to greater degrees of all Holiness and Virtue.

We now particularly desire to put our selves under thy Protection, this [*Day*, or *Night*,] and to implore thy Fatherly care over us : that no Evil may approach us ; but that our Souls and Bodies may be safe under that good and powerfull Providence, in which We entirely trust.

We extend likewise our regards to all the World of reasonable Creatures ; and pray for the happiness and good estate of all Mankind : that They may all know, and worship, and obey, Thee, as they ought ; and particularly, that All who name the Name of *Christ*, may depart from iniquity, and live as becomes his Holy Gospel. Put a stop to the miseries occasion'd by Ambition and Tyranny, whether Temporal or Spiritual : Put an end to every degree of Idolatry, and Superstition ; Persecution and Oppression : and give success to the labours of All, who study the happiness of thy Creatures ; and preach the Gospel of thy Son, in simplicity and love.

Regard, with much mercy, these Nations to which we belong. Pardon our crying sins : and

and lead all sinners amongst us to true and unfeigned Repentance; that Iniquity may not be our Ruine, or prevent the Mercies We might otherwise hope for. Pour down the choicest of thy Blessings upon our most Gracious Sovereign, King GEORGE; and so direct Him, and all that are in Authority under Him, by thy gracious guidance, that They may faithfully discharge the great Trust reposed in Them, by being a Terror to Evil-doers only, and a Praise to all that do well. Let the remembrance of the great and solemn account to come, engage all orders of Men amongst us, conscientiously to perform their Duties in their several Places and Stations, with all faithfulness and charity.

Bless, we beseech Thee, with all Blessings of Soul and Body, our Relations, and Friends: leading them to all Virtue and Happiness here, and rewarding Them with Eternal Life hereafter. Requite the kindness of all who have done, or design'd, us any good: and pardon the malice of all who have done, or wish'd, us any evil; guiding them to Repentance, and shewing thy mercy upon them.

We

We have a deep sense, O Lord, of the miseries experienced in this World: of the wants of the Poor and Needy; of the Sickneses, the Pains, and Distresses, of the afflicted part of Mankind. We truly sympathize with them: and intercede for them, that in thy Providence they may find Relief; and have reason to rejoice, at the End, for the Days wherin they have seen adversity.

And now, O Lord, We again commend ourselves, and all belonging to us, to thy gracious protection and care: referring ourselves wholly to Thee for what is truly necessary and good for us, in this World; and above all entreating Thee, effectually to dispose the way of thy Servants towards the Attainment of everlasting Salvation in the World to come; and beseeching Thee to hear and to accept Us, as the Disciples of thy Son *Jesus Christ* our Lord: in whose comprehensive words We summ up all our requests.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven.

ven. Give us this day our daily Bread.
And forgive us our Trespasses, as we forgive
them that Trespass against us. And lead us
not into Temptation; But deliver us from evil:
For thine is the Kingdom, and the Power,
and the Glory, for ever and ever. Amen.





2. *Select PRAYERS &c. out of the Common-Prayer, for the Use of a Family, Morning and Evening.*

Confession.

 Almighty and most merciful Father ; We have erred and strayed from thy ways like lost Sheep. We have followed too much the devices, and desires of Our own Hearts. We have offended against Thy holy Laws. We have left undone those Things which we ought to have done ; And we have done those Things which we ought not to have done ; And there is no health in Us. But Thou, O Lord, Have mercy upon Us, miserable Offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to thy promises declared unto Mankind in Christ Jesu our Lord. And grant, O most mercifull Father, for his sake ; That We may hereafter live a Godly,

Godly, Righteous, and Sober life, to the
Glory of thy holy Name. *Amen.*

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the Sins of all them that are penitent: Create and make in Us new and contrite Hearts; that We, worthily lamenting Our Sins, and acknowledging Our Wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

*The two following Prayers to be used
in the Morning.*

O God, who art the Author of Peace, and Lover of Concord; in knowledge of whom standeth our eternal Life; whose Service is perfect freedom: Defend Us thy Humble Servants, in all Assualts of our Enemies; that We, surely trusting in thy defence, may not fear the Power of any Adversaries, through the might of Jesus Christ our Lord. *Amen.*

O Lord,

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this Day; Defend Us in the same with Thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do always that is righteous in Thy Sight, through Jesus Christ our Lord. *Amen.*]

These two, at Night.

O God, from whom all holy desires, all good Counsels, and all just works, do proceed; Give unto Thy Servants that Peace, which the World cannot give: that both Our Hearts may be set to obey Thy Commandments; and that also We, being defended from the fear of Our Enemies, may pass our Time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

I lighten our darkness, We beseech Thee, O Lord: and by thy great mercy defend Us from all perils and dangers of this

this Night, for the Love of Thy only Son,
Our Saviour, Jesus Christ. *Amen.*]

O God, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon Us thy mercy: that, Thou being Our Ruler and Guide, We may so pass through things temporal, that We finally lose not the Things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O God whose never failing Providence ordereth all Things both in Heaven and Earth; We humbly beseech Thee to put away from Us all hurtfull things, and to give Us those things which be profitable for Us, through Jesus Christ our Lord. *Amen.*

For the KING.

O Lord, our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who dost from thy Throne behold all the dwellers
S. upon

upon Earth; Most heartily We beseech Thee, with thy favour to behold Our most gracious Sovereign Lord King GEORGE: and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy Will, and walk in thy way. Endue him plenteously with heavenly gifts. Grant him in health and wealth long to live. Strengthen him, that he may vanquish and overcome all his Enemies; and finally after this life He may attain everlasting Joy and Felicity, through Jesus Christ Our Lord. *Amen.*

For the Royal Family.

Almighty God, the fountain of all goodness, We humbly beseech Thee to bless our gracious Queen *Caroline*; their Royal Highnesses, *Frederick Prince of Wales*, the Duke, the Princesses, and all the Royal Family. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

For

For all Conditions of Men.

O God, the Creator and Preserver of all mankind, We humbly beseech Thee for all sorts and conditions of Men, that Thou wouldst be pleased to make Thy ways known unto Them; Thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church: that it may be so guided and governed by Thy good Spirit, that all, who profess and call themselves Christians, may be led into the way of truth; and hold the Faith in unity of Spirit, in the bond of Peace, and in righteousness of Life. Finally, we commend to Thy fatherly goodness, all Those who are any ways afflicted, or distressed, in Mind, Body, or Estate: that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their Sufferings, and a happy Issue out of all their Afflictions. And this we beg for Jesus Christ His Sake. Amen.

O God, whose nature and property is ever to have mercy and to forgive;

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Receive

Receive our humble petitions ; and though we be tied and bound with the chain of our sins , yet let the pitifulness of thy great mercy loose us , for the honour of Jesus Christ our Mediator and Advocate.

Amen.

A General Thanksgiving.

A Lmighty God, Father of all mercies, We thine unworthy Servants do give Thee most humble and hearty thanks for all thy goodness and loving kindness to Us, and to all Men. We bless Thee for our Creation, Preservation, and all the Blessings of this Life: but above all for thine inestimable love in the redemption of the World by our Lord Jesus Christ ; for the means of Grace, and for the hope of Glory. And we beseech Thee give Us that due Sense of all thy mercies, that our Hearts may be unfeignedly thankfull ; and that we may shew forth thy Praise, not only with our lips, but in our lives, by giving up our selves to thy Service, and by walking before Thee in Holiness and Righteousness all our days, thro' Jesus Christ our Lord ; to whom, with Thee, and

and the Holy Ghost, be all Honour and Glory world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our Hearts and Bodies, in the ways of thy Laws, and in the works of thy Commandments: that, through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

Asist us mercifully, O Lord, in these our Supplications and Prayers; and dispose the way of thy Servants towards the Attainment of Everlasting Salvation; that, among all the changes and chances of this mortal life, They may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which

which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true Religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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